The Christian Century

A Journal of Religion

America Must Preserve Her Neutrality

An Editorial

The State of the Church

An Interpretation Submitted to the Federal Council

Is Peace Subversive?

By Alfred Schmalz

Retrospect

An Editorial

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The CHRISTIAN CENTURY

December 30, 1936

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Calendar of Coming Events

Dec. 27-Jan. 3. Annual National Convention of Evangelists, Louisville, Ky.
Dec. 29-31. National Triennial Conference of University Church Workers, Chicago Theological Seminary, Chicago.
Jan. 3. Ford Hall Forum, Boston; General Smedley D. Butler, speaker.
Jan. 3. Chicago Sunday Evening Club; Dean Charles R. Brown, former dean, divinity school, Yale University, speaker.
Jan. 3-Feb. 10. Regional and local preaching missions, Connecticut Council of Churches and Religious Education.
Jan. 4-8. Religious Emphasis Week, University of Dubuque, Dubuque, Iowa.
Jan. 4-8. Pastors' Conference, University of Dubuque, Dubuque, Iowa.
Jan. 6-8. Foreign Missions Conference of North America, Asbury Park, N. J.
Jan. 10. Ford Hall Forum, Boston; Sir Arthur Willert, speaker.
Jan. 10. Chicago Sunday Evening Club; Dr. George A. Buttrick, Madison Avenue Presbyterian Church, New York City, speaker.
Jan. 11. Indiana Presbyterian synod's council, Indianapolis, Ind.
Jan. 11-14. Annual meeting, Home Missions Council and Council of Women for Home Missions, Asbury Park, N. J.
Jan. 12. Emergency Peace Campaign meeting; Maude Royden, speaker; Tremont Temple, Boston, Mass.
Jan. 12. Annual meeting, New York State Council of Churches and Religious Education, Albany.
Jan. 12-14. Moody Centenary Celebration, First Baptist Church, Indianapolis, Ind.
Jan. 12-14. Baptist State Convention, Ocala, Fla.
Jan. 13, 14. National Conference on the City Church, Asbury Park, N. J.
Jan. 13-15. Convocation of ministers, Topeka, Kan.
Jan. 13-15. DePauw Preaching Convocation, DePauw University, Greencastle, Ind.
Jan. 16-19. Annual Interdenominational Missionary Conference, Jacksonville, Fla.
Jan. 17. Ford Hall Forum, Boston; Dorothea Brande, speaker.
Jan. 19, 20. Annual interdenominational missionary conference, Lake City, Fla.
Jan. 20. Chicago Sunday Evening Club; Bishop Ernest Lynn Waldorf, Methodist Episcopal Church, Chicago, speaker.
Jan. 20, 21. Protestant Episcopal diocesan convention, Calvary church, Memphis, Tenn.
Jan. 20-22. Annual Interdenominational Missionary Conference, Daytona Beach, Fla.
Jan. 20-22. Annual Interdenominational Missionary Conference, DeLand, Fla.
Jan. 23-27. Annual Interdenominational Missionary Conference, Miami, Fla.
Jan. 24. Northern Baptist Youth Conference, Pittsburgh, Pa.
Jan. 24. Ford Hall Forum, Boston; Abbe Ernest Dimnet, speaker.
Jan. 25-29. Congregational Ministers Week, Chicago Theological Seminary, Chicago.
Jan. 26. Memphis presbytery, Glenview Presbyterian Church, Memphis, Tenn.
Jan. 26, 27. Annual Interdenominational Missionary Conference, Ft. Lauderdale, Fla.
Jan. 27-29. Annual Interdenominational Missionary Conference, Palm Beach, Fla.
Jan. 30-Feb. 2. Annual Interdenominational Missionary Conference, Orlando, Fla.
Jan. 31. Ford Hall Forum, Boston; Gerhart Seger, speaker.
Feb. 1-3. Minnesota State Pastors' Conference, St. Paul.
Feb. 1-4. Ohio Pastors' Convention, Columbus.

The CHRISTIAN CENTURY

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EDITORIAL

PROBABLY there are some Spaniards still fighting on both sides of what began as a rebellion, then developed into a civil war, and has now become a European war localized on Spanish territory. But if there are any, one hears little about them. And probably there has not been a shot fired on either side within the last six weeks that was not bootleg ammunition fired from a bootleg gun, both brought into the country in defiance of the nonintervention agreement. The foreign soldiers are all "volunteers"—though there is evidence that some of the German volunteers were very reluctant to go, and only the government would have power to persuade them. Moreover, neither Germans nor Italians nor Russians can leave their own countries for any purpose without permits, and it passes belief that so many thousands could have smuggled themselves out. Besides, soldiers of fortune could scarcely have brought planes, tanks, machine guns, heavy artillery and submarines with them. In any language but that of diplomacy it would be said that several governments lied when they said they would not send men or munitions into Spain, and lied again when they said they had not done so. Meanwhile, the attack on Madrid has been practically at a standstill, with an occasional flight of bombers over the city to kill civilians; a renewal of the serious fighting is expected daily. Nothing has come of the impractical suggestion of an armistice and a plebiscite.

Spanish Civil War Is Everybody's War

Hitler Youth Leaders Must Not Fight Religion

IT WAS NICE of Hitler to instruct his colleagues, party leaders and department heads to cease their attacks on Christianity, in deference to the protests of Bishops Marahrens and Meiser and other confessional church leaders. Reminded by their sharp words that Germany was, after all, supposed to be a Christian nation, and that he himself had many times affirmed his devotion to "positive Christianity"—though no one knows just what he means by that—he sent word to the district party leaders and to the Hitler Youth leaders that they positively must "cease their attacks on Christianity." That, so far as it goes, is very good news indeed. It is to be hoped that it will seem neither ungracious nor ungrateful if one observes that it does not go very far. So far as reported, there were no removals from office. The personnel remains unchanged. Von Sirach is still in command of the Youth. So as the matter now stands, the leadership of the party by districts throughout the whole reich, and the leadership of the official youth organization which has absorbed into itself all other organizations of German youth, is in the hands of men who, when left to their own impulses, carry on anti-Christian propaganda and who desist from that phase of their educational activity only when ordered from higher up to do so. To such men—anti-Christian propagandists by preference, acquiescently neutral by command—is committed the task of administering a system the cornerstone of which is declared to be "positive Christianity." That phrase begins to take on some semblance of meaning after all; but it is not the meaning that the words would at first suggest.

The Passing of the Monroe Doctrine

ANOTHER week of the Buenos Aires conference shows that at least one thing of lasting importance has transpired there. Most of the "conventions" which are finally being passed have only a vague and highly speculative substance. But the convention for mutual nonintervention in one another's affairs means one thing very definitely. It means that the Monroe Doctrine, at least as interpreted by American presidents like Cleveland, McKinley, Theodore Roosevelt, Wilson and Coolidge, has been abandoned, destroyed, thrown in the international ash can. Mr. Hull and the American delegates went to Buenos Aires hoping that the Latin states would be satisfied with a reiteration of the informal assurance which the United States gave at Montevideo in 1933 that as long as the Roosevelt good neighbor policy remained in force no Central or South American country need worry about intervention by the "colossus of the north." But the delegates were not

satisfied with Mr. Hull's soothing words. They wanted it put into writing. They got it, in these words: "The high contracting parties declare to be inadmissible the intervention of any one of them, directly or indirectly, and for whatever reason, in the internal affairs of any other of the parties. The violation of the provisions of this article shall give rise to mutual consultation, with the object of exchange of views and seeking methods of peaceful adjustment." In other words, Uncle Sam promises to stop landing marines in regions to his south, and if he fails to keep his promise the others are to treat it just as they would any other war. Under the new international law for this hemisphere which is being written at Buenos Aires the landing of American marines is war—no more, no less. Correspondents at the conference, trying to prepare American public opinion for the struggle that may come when ratification of this treaty is sought in the Senate, speak of this as a "broadening" of the Monroe Doctrine. Why not be candid? So far as the popular understanding of the Monroe Doctrine is concerned, this is the end of it.

Chiang Still A Captive

BEYOND having assurance that Chiang Kai-shek, the Nanking generalissimo, is still alive, the world really knows no more about what has happened in China, and why, than it did a week ago. The whole episode of Chiang's kidnaping refuses to yield to rational explanation. What could have persuaded the former Manchurian warlord, Chang Hsueh-liang, that such a course could unify all China for an attack on Japan? Or what could have persuaded the Nanking dictator to put himself so defenselessly in the hands of a man whom he had every reason to distrust? Or what is there about this abduction in an interior Chinese province that should make Tokyo invoke the consultative provisions of its new treaty with Berlin? Naturally, when a situation so conspicuously refuses to make sense, all sorts of fantastic interpretations begin to fly about. The Moscow press and a good part of the press of China are sure that the Japanese must have put Chang Hsueh-liang up to this mad venture. But when proof is asked, there is none forthcoming other than the fact that the affair plays in such timely fashion into the hands of the Tokyo militarists. It is true that this demonstration of China's persistent internal disunity has served to bolster up a Japanese government which was on the verge of falling. The army-dominated cabinet at Tokyo, which had been attacked by the privy council before the emperor during the same week in which Chiang was seized at Sianfu, has been able to point to this kidnaping as proof that China is still in the hands of irresponsible militarists who make a farce of any central authority, and hence are to be dealt with successfully only by a mailed fist policy. Tokyo's generals really owe Chang Hsueh-liang a vote of thanks; he has saved their hides, at least for the present. But that by no means proves that they had any hand in the saving. Meanwhile, tormented China must first secure the safety of Chiang Kai-shek, and after that must discover how much genuine unity has survived this abduction. Certainly such demands for an immediate war on Japan as Chinese intellectuals and politicians have been indulging in of late, sound silly in the presence of the month's sensational developments. China is evidently a long way from being ready to fight Japan, or any other military power, yet. Which may not be as much a cause for sorrow as the disappointment shown by many of her American "friends" would suggest.

Progressive Lawyers Organize

BAR ASSOCIATIONS, like chambers of commerce, have a strong leaning toward conservative opinions on social and economic questions. The popular assumption has been that the legal mind just naturally bends that way. Besides, many of the best lawyers are in the employ of corporations, and everybody knows what *that* does to a lawyer's mind. But as one thinks of it, the number of liberal lawyers—even judges—becomes impressive. Why, then, are their attitudes not more adequately registered in the actions of the American Bar Association? That is what the liberal lawyers themselves have been asking. Finding no answer to the question, or no remedy for the condition, they have taken steps toward the formation of a National Lawyers Guild, an association of liberal lawyers. It will especially attempt to organize lawyers who are in favor of "reasonable business regulation, social security, labor legislation and child labor legislation." This is perhaps another way of saying that it will be an organization of lawyers who favor the New Deal and the Roosevelt policies, and that when they speak of being "a progressive force in the life of the nation" they mean something not essentially different from supporting the administration so far as its general program and its political philosophy are concerned. The relations of economics and politics being as intimate as they are, it is inevitable that such a guild should have political, though not necessarily partisan, significance. It is to be hoped that it will have. It was high time that progressive lawyers did something to make themselves politically effective—something, that is, besides running for office. They are the people who, more than most others, add to good intentions some expertness in translating high purposes into the laws and structure of the state.

Resuming the Drive for the Child Labor Amendment

IT IS thirteen years since Congress sent down to the states the child labor amendment to the Constitution. So far only twenty-four states have ratified. While the NRA was operating it put a virtual end to this scandal, but with the destruction of that agency for industrial control surveys show that child labor has returned with a rush to many factories that are seeking to cut corners in capturing the cheap goods markets. Even the casual eye knows that there has been no diminution in the number of children peddling newspapers. However, now that state legislatures are about to convene,

the National Child Labor Committee and its many allies are about to resume their drive to secure the twelve ratifications still needed in order to place this twenty-first amendment in the Constitution. The most important of those allies will be again, as in the past, the American Federation of Labor. This year, however, champions of the amendment expect to feel for the first time the strength of the American Farm Bureau Federation on their side. Protestant churches, through the Federal Council, will also be on the battleline. Nineteen state legislatures will convene immediately after the opening of the new year, and church bodies within them should begin immediately to arouse public opinion. The states in which the impending campaign must be fought are Connecticut, Delaware, Florida, Georgia, Kansas, Maryland, Massachusetts, Missouri, Nebraska, Nevada, New Mexico, New York, North Carolina, Rhode Island, South Carolina, South Dakota, Tennessee, Texas and Vermont. Special sessions of legislatures are expected also in Alabama, Kentucky, Louisiana, Mississippi and Virginia. Do you live in any of these states? If you do, your responsibility stares you in the face.

La Follette vs. Frank at the University of Wisconsin

IF THE EFFORT to oust Glenn Frank from the presidency of the University of Wisconsin is another attack upon academic freedom, it is unusual in that the intended victim is, comparatively at least, a conservative and the drive for his elimination comes from those who are more radical. Dr. Frank was rated as a very outspoken liberal when he came to Wisconsin twelve years ago at the age of thirty-seven. Political events, and perhaps political ambitions, have doubtless had more to do with his movement toward the right than has the mere accumulation of years. He was an outspoken critic of the New Deal. And as he speaks frequently and fluently on the lecture platform and writes copiously for the magazines, his critical light was by no means hidden under an academic bushel. One charge against him is that he spends too much time lecturing and writing, to the neglect of the university. This sort of charge is, as usual, easier to support by showing how great have been his activities on the side than by proving any actual damage to the institution from neglect. As a matter of fact, the university has advanced greatly under his administration, as he will doubtless demonstrate with statistics when he is given opportunity to answer the charges. It is generally considered true, however, that as the older and more eminent members of the staff have reached the age of retirement the replacements have not maintained the former level. Governor La Follette is Dr. Frank's leading opponent. Having made his last appointment of regents apparently with a view to Frank's dismissal, he is in a position to win the fight, by a probable vote of nine to eight. It does not at this moment come to mind that Frank made any very vigorous effort to save Meiklejohn when his experimental methods and liberal views were under fire. Even so, he deserves to be judged on his own merits, and if he is as incompetent as his critics say he is, it does not seem that it should have taken twelve years to find it out. The claim that politics has nothing to do with the case may, as a remote possibility, be true; but it lacks verisimilitude.

America Must Preserve Her Neutrality

AMONG the essentials of a successfully functioning democracy are these two that complement each other: that all minority groups shall enjoy their rights without interference, either legal or extra-legal; and that they shall impose upon themselves such restraints as will make it possible to maintain the system and the social atmosphere upon which the enjoyment of minority rights depends. Minorities must realize their responsibilities and limitations as well as their rights. And they do badly if, acting within their legal rights of free speech and organization and propaganda, they pursue courses which tend toward producing unprofitable discord among the elements that make up the democratic state, or toward the destruction of the rights of some of those elements, or toward the embarrassment of the democratic state in its relations with the world.

These are not vague generalities. They are principles that have an immediate application. There are two enterprises now under way in this country which, in our judgment, require critical consideration by the public at large and reconsideration by those who are promoting them. Each of these announces a worthy end and appeals to an excellent motive. No antipathy to either group and no disapproval of either objective prompts the suggestion that they be critically examined. On the contrary, the more one sympathizes with their righteous purposes the more one must be sensitive in regard to the unfortunate consequences that may result from the pursuit of them by unwise means.

One of these is the Roman Catholic campaign against communism, upon which editorial comment has been made in these pages from time to time. The other is a movement which took form at a recent meeting of important Christian leaders in New York City to organize a common Christian front in this country to protest against the British policy in Palestine. As communism is atheistic in fact and aggressively anti-religious in principle, we are against it. As the Jews are an oppressed people in many lands and are the victims of an unreasonable prejudice in every land, including our own, we are for them and for every practicable method of securing for them their rights without invading the rights of any other group. Yet these two enterprises demand critical scrutiny.

The points of objection to the anti-communist campaign boil down to two. First, wherever it comes to full expression it almost invariably takes the form of an uprising, sometimes violent and sometimes verbal, against the exercise of the rights of free speech and

inquiry by those who either are not opposed to communism or are opposed to this campaign's method of dealing with it. Second, it is becoming more and more in fact—as it apparently was in motive from the beginning—a campaign not against communism but against the "loyalist" Spanish government.

These two characteristics are illustrated by several recent incidents, and often they are both illustrated by the same incident. The Montreal episode, reported in The Christian Century by Professor King Gordon, was only the first of a series. The others, fortunately, have been less violent, but their purport has been not less clear. For example, at a forum in a Denver church the speakers were Señora Isabella de Palencia and Father Luis Sarasola, avowedly representing the Spanish government. The chairman was a professor in the University of Denver. The exact text of the chairman's introductory remarks happens to be available. He said: "An erroneous impression has spread throughout our community that this is a communist meeting and that our speakers are advocates of communism. There are many in our community—and I wish to be counted among them—who abhor the idea of either communism or fascism for America; for our country we wish only democracy. But we know that the strength and security of democracy depend upon the vigorous practice of free speech and free inquiry. Even though it were true that our speakers were intelligent exponents of fascism and communism, we would favor this open forum in which their cases might be heard. . . . It happens, though, that our speakers are neither communists nor fascists, but credited spokesmen of the legitimate government of Spain. . . . We welcome, therefore, this opportunity to hear the facts as seen by supporters of the government. I count it a privilege to preside over such a forum of inquiry as this, and if it is possible to secure competent spokesmen for the insurgents' side at some early date, I will be equally willing to preside over that meeting. We are seeking for understanding, and we wish all sides presented."

This is a statement of the American way to which it might be supposed no one could possibly take exception. But while the forum "welcomed this opportunity to hear the facts as seen by the supporters of the government," there was a large and lively element in the community that did not. It protested vigorously against permitting the people of Denver to hear what the Spanish government had to say for itself. It wanted them to get all their information from such agencies as a sectarian press that fills its columns weekly with lurid accounts of the burning of churches and the mistreatment of priests and nuns, and never has a word to say about the bombing of civilians in Madrid or the other atrocities of the rebels, still less about the fascist intentions of Franco and his allies. In short, these protests, stimulated by the "campaign," were not protests against communism; they were protests against freedom of speech about communism or about anything that its opponents choose to call communism or about the tyrannies and abuses that have driven a great part of the Spanish people into anti-clerical and sometimes anti-religious attitudes.

The Roman Catholic Church in this country is a minority which enjoys full rights that no responsible citizen wishes to diminish. Even the right to carry on a campaign as unwise as the present one should not be denied, so long as it does not actually instigate the violence that sometimes occurs in the course of it. But Catholics should realize that the possession of these rights carries with it a responsibility to use them in such a way as not to tear down the social structure by which those rights are guaranteed. If Catholics in America had not enjoyed rights of free speech and assembly of which some of them are now trying their hardest to deprive those who sympathize with the Spanish loyalists, their church would never have gained the power and prestige that it now enjoys. Let them not pull down the house that shelters them.

Moreover, the more this campaign centers upon the Spanish situation, the more its promotion tends to drag America into an embroglio that now constitutes the most dangerous spot on the map of international relations. Sympathies with one side or the other in that savage war are inevitable; sympathy with the sufferers on each side from the barbarities of the other should be inevitable. But with the danger of a world war what it is, and with Spain as the point at which what is already an international conflict is most likely to burst through the limits within which it has thus far been confined, no group can do this country a greater disservice than to make it a partisan and a participant in that conflict.

This suggestion is addressed neither to Protestants as Protestants nor to Catholics as Catholics, but to both—and to all others besides—as good citizens. It is the plain dictate of good citizenship to keep clear of any movement which tends to draw America into that maelstrom. There are ways of combatting communism and atheism without linking that fight with an effort to win sympathizers for one party to the Spanish struggle or to make enemies for the other. The memories of all except the youngest are long enough to remember how they were gradually embittered by the tales of German "atrocities," and how the distorted perspective of that picture warped their perceptions of the whole issue, and how we finally learned to hate so heartily that we were willing to fight. Do we want to do that again? If not, we had better give no countenance to any who are now trying to do virtually the same thing under conditions not radically different.

The other enterprise to which reference was made at the beginning is of a very different nature but it has this in common: that it tends toward American entanglement in a foreign political situation that is not properly our problem. The Pro-Palestine Federation of America is an organization of Christians who, feeling deeply the plight of the Jews in Germany, Poland and Rumania, have gone on record as declaring that Palestine is their "natural place of refuge" and call upon the British government to "fulfill its covenanted pledges to the Jewish people and the world"—meaning the Balfour declaration. In a resolution unanimously adopted, its members say: "We believe that we speak the profound conviction of Christian America when

we urge the British government to rescind its illegal, unjust and indefensible partition of Palestine . . . and that there shall be removed all restrictions upon Jewish immigration to all parts of Palestine, except such as may be necessary to prevent the incursion of criminal or other undesirable persons."

The personnel of this federation entitles it to respect. Its sympathy for the Jews commands the instant concurrence of every right-minded person. Its scathing condemnation of British policy, its calm assurance that it knows exactly what the Balfour declaration meant—a very controversial question to unbiased internationalists—and its whole-hearted commitment to the policy of "Palestine for the Jews," without so much as a passing recognition in the published report that there are any others who have rights in that region—these things must give us pause. This is not to say that these judgments are necessarily wrong. It would be certainly as bad, perhaps worse, to attempt to crystalize American Christian sentiment on the opposite side of these disputed questions. But we can earnestly assure those able religious leaders who voted unanimously for these resolutions that they do not "speak the profound conviction of Christian America" when they lay down these details of international policy as being unquestionably right.

It would be both a religious and a political calamity if, as proposed, a deputation professing to represent the general mass of American Christians should be sent to inform the Archbishop of Canterbury, the foreign office and the prime minister that "American Christians feel that Great Britain has violated its obligations to the Jews of Palestine." Perhaps it has, but the point is certainly disputable. The mass of American Christians know nothing about it. They have sympathy for the Jews but no adequate information about the meaning of the Balfour declaration (which most of them never heard of) and no considered opinion as to whether or not Palestine should be the land of refuge for all oppressed Jews or how Jewish rights are related to Arab rights in that land. Certainly they would not be wholly persuaded by the argument of the secretary of the Pro-Palestine committee, who is reported to have called the Jews' return to Palestine the fulfilment of biblical prophecy.

But even if American opinion were far more unanimous than it is, still it would be unwise for America to enter the lists as the champion of a political policy with the formation and administration of which it has no legitimate concern. Palestine is another danger zone; not as dangerous as Spain, at the moment, but sufficiently stocked with dynamite. American sympathies and American aid to the distressed need know no boundaries. But American interference in the problems of European foreign offices should know some very definite boundaries. We can best discharge our mission to the world if we do what we can to encourage peace among all nations, and if we also refrain from taking sides in other people's quarrels in advance.

Good Christians who are also good citizens must consider, as they exercise their moral enthusiasms, that their undoubted right to do this does not override their responsibility both to maintain the spirit of democracy at home and to refrain from creating embarrassing complications abroad.

Retrospect

AS EACH year closes it has become an established practice in these columns to attempt to recall such events and tendencies of the previous twelve months as seem to have more than passing importance. The effort grows more difficult each time it is made. Contemporary history, wherever it is placed under review, appears so vast in its proportions, so swift in its changes, so subtle and so intricate in its nature that only the most tentative of interpretations is possible. We see through a glass darkly.

Yet there is a sense—alas, an ill-omened sense—in which the pattern of the year's experience yields quickly to one simple, easily discerned delineation. The significant events through which mankind has recently passed may have been varied in nature and widely distributed over the map, but they have been ominously similar in their accompanying sense of approaching tragedy, in the common picture of frightened man resorting to multitudinous and desperate devices to erect barricades against encroaching catastrophe. We are at the end of a year which many an apprehensive mind must fear will ultimately find its place in history as a prelude to disaster.

I

For the people of the United States the record of the year has formed itself largely about the progress of another, and a memorable, presidential campaign. The months which stretched from the Liberty League banquet, at which Alfred E. Smith warned the nation against an administration intent on replacing the stars and stripes with the red flag of Moscow, to the election found the nation shaken with passion. It was a struggle in which class lines were sharply drawn; propertied interests saw in Mr. Roosevelt as terrifying a threat of social revolution as the propertied interests of former days saw in Jefferson, in Jackson, or in Bryan. Nevertheless, the national choice, when it came, was registered so decisively that it produced an immediate assuagement of internal tensions. The year closes with the triumphantly reelected President in full command of the nation's policy. For a time, at least, it is conceded that the country is to march by a road which Mr. Roosevelt will choose.

But what, the historian will ask, are the underlying principles of government which the American people have endorsed by reelecting the President? Most of the so-called New Deal is so fragmentary and so fugitive in nature that it must be regarded as no more than hasty improvisation to carry the nation through an emergency. Nor has Mr. Roosevelt ever attempted to place before his countrymen any complete or permanent philosophy of government; he has insisted that the national quarterback must remain free to call his plays

according to the varying fortunes of the contest. Yet it is possible to see, beneath the partial legislation and the hasty administrative contrivances of the New Deal, at least four basic convictions.

First, there is the conviction that the stability of the republic requires an explicit subordination of the interests of property to the interests of the whole community, and particularly to the interests of the people who make up the community. Second, and as a corollary to the foregoing, there is the determination that the conservation, development and use of natural resources shall benefit *all* the people. Third, there is acceptance of the claim that it is a responsibility of government to provide for the welfare of every citizen and to protect every citizen against flaws in the working of the industrial order. Fourth, there is the belief that the nation's political machinery can be used and must be used to control its economic life.

Not one of these convictions has been newly injected into the national life by Mr. Roosevelt. Taken together, however, as a charter for national policy they indicate a clear break from the control of forces and ideas which have hitherto held the upper hand in fixing national policy. Those forces, defeated at the polls, must now fall back to the protection of the bulwarks provided by the courts. As the year closes, therefore, the people of the United States who have so emphatically endorsed the program of an administration which rests on these four enumerated principles, await the verdict of their Supreme Court as to whether such principles are in accord with their Constitution. Should that verdict prove adverse, what will the President do? This is the question which makes the nation's domestic prospect so uncertain.

II

Overseas the year has witnessed a terrifying acceleration of the pace by which the nations of the Old World are sliding down the slopes of Avernus. A year which opened with the nominal agreement of the nations represented at Geneva to unite in imposing sanctions upon the aggressor against Ethiopia speedily disclosed the empty nature of that threat. Mussolini conquered Ethiopia while shouting from the housetops his scorn for the league and his defiance of the league's members. Within six months Great Britain, France and Russia had to make public and official acknowledgement of the failure of their attempt to discipline the fascist dictator. As the year closes Britain is concluding an agreement which assures *il duce* that he has nothing to fear from the British fleet in the Mediterranean, and both England and France are withdrawing their legations from Addis Ababa as an acknowledgment that Italy has completed a de facto conquest of Ethiopia.

Encouraged by the sensational triumph of Mussolini, and by demonstration of the impotence of the league, Hitler has pushed forward relentlessly the military revival of Germany. The Rhineland has been reoccupied; increases in the length of army service have brought the army back to larger size than in 1914; the air force has been expanded until it holds both France and England in terror; economic and political ties have been forged with the fascist states of central Europe; negotiations toward the same end have gone forward fast with the dictatorships of the Balkans. As the year closes, the nazis rejoice over the gaining of an Asiatic ally, Japan, who can drive a dagger into the back of Hitler's oft-proclaimed ultimate foe, Russia.

Out of this succession of unchecked gains for the dictators of Rome and Berlin there has come, during the past few months, the formal emergence of a Fascist Internationale. Tied together by a network of agreements which stretches from Berlin to Tokyo and back again to Rome, the fascist states have entered on a common aggressive to complete the formation of a territorial bloc that will sweep from the shores of the Black Sea to the Baltic. As the year closes, the tide of this aggression sweeps across Spain where a civil war fomented by the fascist powers, financed and armed by the fascist powers, and now largely fought by the fascist powers has drenched the land in blood. What the outcome will be no man can now foresee. One thing, however, seems sure: no hope is left for the republic. All that can survive the present slaughter is an armed dictatorship. Whether that dictatorship proves to be fascist or proletarian, it is not likely to serve the cause of European peace.

Frightened by this rise of the fascist states the other nations of Europe have plunged into a frantic rearmament race while making military arrangements which show their belief that Armageddon is not far off. Thus, Turkey takes back armed control of the Dardanelles. Belgium cuts the ties which bind her to the direction of the French general staff. Poland's foreign minister hurries to London for reassurance regarding British action in the event of a German drive toward the east. Russia announces the completion of a second Trans-Siberian railway and of the largest air fleet in the world. France and Britain exchange mutual assurances of common action in case of attack. All these powers vastly expand their military, naval and air establishments. Britain begins the distribution of gas masks to every inhabitant of the British Isles. Lloyds announces that it will write no more war risk insurance.

III

Despite the preoccupations of the presidential campaign, the year has brought to the people of the United States a startled realization of the dangerous state of world affairs and a demand for action which shall protect this country against being dragged into a new world war. American foreign policy has therefore become, fundamentally, an effort to achieve even more complete extrication from the affairs of Europe. Neutrality legislation has been enacted which seeks to block the sort of commercial involvements that proved so disastrous twenty years ago; in the Ethiopian and Spanish crises the state department has sought to supplement this legislation with regulations still further reducing the danger of economic entanglement.

The Pan-American peace conference, in session at Buenos Aires as the year ends, must be accounted an extension of this policy. The conference is, in essence,

an attempt on the part of the United States to line up the other republics of this hemisphere in support of the American neutrality policy, promising compensation for the commercial losses that might be involved in refusing credits and sales to Europe by enlarging markets in the New World through an extension of the Hull reciprocal treaties. It is doubtful whether the conference will achieve these ends in advance of the outbreak of a European war. What would happen after such a war burst it is impossible to foretell.

By no means so clear is the other principal aspect of America's foreign policy. The administration is sure that it desires complete extrication from the hastening crisis in Europe; it cannot make up its mind what it should do or wants to do with regard to the equally hastening crisis in the Far East. A year ago it apparently decided to reduce all risks of becoming involved in any war that may be fought for control of eastern Asia; the setting up of the Philippine Commonwealth resulted. Today, policy with regard to the Philippines and the development of air bases all the way from Hawaii to the fringes of the China coast has become exceedingly equivocal. Nor does the insistence of the administration on the world's largest military and naval budgets help to clear up the issue. The simple fact is that the present "defense" budgets of the United States can be rationally explained only on the assumption that this country is preparing to defend interests in the Far East. But the American people at large, their minds filled with the urgency of withdrawing from European complications, as 1936 closes have not yet grasped the portents of their policy in the orient.

IV

For the people of the United States the expiring year has been one of memorable importance in the field of social and economic development. The endorsement of the principle of government responsibility for individual welfare has been mentioned. Other trends, gaining importance during the year, have almost equal permanent significance, although limitations of space restrict mention to the briefest recognition.

There has been, for example, the spreading conviction that the economic life of the cotton growing states rests on a social foundation which is morally unjust and economically unsound. Only the most tentative suggestions have so far been made as to how the sharecropper system is to be replaced, but the encouraging feature of this baffling problem is the growing insistence throughout the South that change be brought to pass. There has been, in the formation of the C.I.O., indication that the labor movement will shortly be transformed from an aristocracy of exclusive craftsmen to an army which may eventually include all ranks and types of workers. There has been, in the quickened interest in the cooperative movement, evidence that America still believes it possible to achieve economic readjustment by means other than resort to class war. Yet, just as the year closes, the investigation of the Van Sweringen railroad "empire" has reminded the nation that, under an economic system in which ownership is utterly divorced from control, the task of securing solutions of industry's problems which will satisfy the demands of morality remains well-nigh insoluble.

V

For the churches, also, the year now closing has been one of great tension and with few achievements of more than parochial importance. In Germany, where the modern world's great struggle between state and church has come to so open a conflict, the old tendency to seek compromise by reserving to the church a small area of autonomy within which it may administer its sacraments has brought most of the clergy into line with the nazi state. Hitler himself has intervened in these closing weeks of the year to make the circumstances of this compromise—which, as always, covers a surrender—palatable to the ministry.

In Protestantism at large, eyes are turning forward to the ecumenical conference to be held at Oxford next summer, in hope that from it there may come formulations which, regarding this issue of relation to Caesar, will give light and leading where now there is only confusion. At the same time, the completion of the Preaching Mission in America leaves Protestantism restless with a new realization of its own weaknesses, groping with something approaching emotional desperation after some larger, more commanding, unifying loyalty, but with neither plan nor leadership in sight for its achievement.

In the religious history of the West 1936 should perhaps be remembered as the year in which a Roman Catholic pontiff first condescended to Protestantism by proposing a joint crusade. That crusade, ostensibly against the atheistic threat of communism, quickly displayed its alliance with the actual political advance of fascism. Nor could the use of pious phraseology hide its preoccupation with the reestablishment of Roman Catholic power in areas where proletarian revolt has occurred. Protestantism has by no means lost its middle class character; the overwhelming majority of Protestants undoubtedly view communism with aversion and fear. Yet the year closes with small indication that Protestants can be induced to accept the pope's invitation, or to undertake a part in pulling Roman Catholic chestnuts out of the European and Mexican fires.

The year ends with all the churches more distressed than ever over the threat of war; more vocal than ever in their demands for peace; more uncertain than ever as to how to bring peace to pass.

Is there a kindly light amid this encircling gloom? Man, with his institutions, goes forward into the new year asking that question. The faith of the church insists that there is. But it is a flickering light, nor do its beams penetrate far.

Desert Scene

AT sunset the arroyo
On the desert foothill's shoulder
Is a bloody wound cut
By some long forgotten boulder.

WILLIAM ALLEN WARD.

The State of the Church

An Interpretation Submitted to the Federal Council

THE fundamental fact which has impressed us as offering direction to the Federal Council of the Churches of Christ in America for its thought and action during the next biennium is the fact of the church's deep entanglement with the life of a society many of whose forms and habits of mind are destined to pass away. And the cardinal conviction borne in upon us by that fact is that the church must recover a larger freedom of action in relation to our present society, and at the same time a wider sense of a common message and mission to a world destined to perish without the Christian gospel.

I

When we say that the Christian church today is deeply entangled with the structure of a society that is, to say the least, in a very insecure condition, we have certain situations in mind. We are thinking of the fact that the church too frequently has estimated its success in the materialistic terms characteristic of the age. It has shared the urge toward bigness, borrowing the slogans of the advertiser and the methods of the promoter. It has yielded to the temptation to overbuild even at the risk of incurring huge debts. And now that we have probably passed the crest of a great period of economic expansion, when the population threatens to become stationary, with the lower grades of our schools already revealing the effects of a falling birth rate, many material ambitions are bound to be disappointed. As this becomes evident in church circles, in lowered receipts, in the greater difficulty of maintaining membership, and in the pressure for consolidations of all sorts, the spirit of defeatism is likely to spread among our people.

Is it not the time to challenge the whole trend toward interpreting ecclesiastical expansion as the call of God? Must we not remember that vital Christianity has always been the religion of a minority? In the providence of God a smaller church may be a necessity if mankind is to be leavened by an earnest movement of the Spirit.

We are thinking also of the widespread dependence of the church upon secondary motives in maintaining the loyalty of its people. The persistence of the church without a real measure of reliance upon the age-old motives of true religion, which have brought men in humility and contrition to God as their everlasting portion, is, of course, inexplicable. But it is also clear that many churches are depending too largely today upon the same motives which maintain clubs, lodges and philanthropies. They feel that they must furnish novel attractions and entertainment and organized activities that will enable them to compete with secular organizations. And the members of our churches, when they do give to church support, give too often on the scale and with the motives with which they give to a philanthropy or pay dues to a club.

As a result of this reliance on secondary or auxiliary motives there are a considerable number of persons in the church's membership who are counted necessary for its maintenance but whose religious interest is neither eager nor enduring. Their presence tends to dilute the church's message and to obscure its mission. And on the other hand their response to the devices of salesmanship and promotion produces an exaggerated reliance upon these devices on the part of church officials.

Still another entanglement of the church today which impresses us as a matter of grave concern is its assimilation of the assumptions and ideals of the comfortable middle class. But that is not the class from which is coming today the pressure for change, especially in our economic life. That is not the class from which arises the clamant demand of the masses for greater security in their means of livelihood and for a more equitable distribution of economic power. The great majority of the American people live in very humble circumstances. Sixty per cent of our families in the last prosperity year (1929) according to the Brookings Institution had annual incomes of under $2,000.

The leaders of the local Protestant churches, particularly of those which have largest influence, do not belong to this stratum of the American people. They are likely to look, and very often do look, with hesitation and fear upon the struggle of the masses for better conditions of life. With this hesitation and fear they are not in a position to give the masses the moral leadership that should be available to them today within the fold of the Christian church. Far too often one sees in the middle class Protestant church a vast amount of wheel turning, of organizational activities, and of easy good-natured friendliness, combined with grave moral insensitiveness to the desperate issues at stake in the human situation. The ethical assumptions and attitudes of the members of these churches seem to be dominated by the business and social connections of the members rather than by the judgments of God upon our human order set forth in the Scriptures.

Still another entanglement of a subtle but far-reaching nature is to be found in the church's understanding of its gospel. As it interprets its gospel the church tends to be divided into various camps. There are those who have tried to maintain inherited statements of faith in great rigidity. At the other extreme are those who feel the urge to adapt the gospel to every passing intellectual fashion. The great central group in the church's membership has tended to avoid theology as a subject under taboo. Theological discussion has been considered sterile and divisive. And since the task of leadership has often been conceived as that of keeping our institutions growing and expanding, the vow of theological silence has been largely observed.

Though we have thus proclaimed a moratorium on theology, pay day has at last arrived. New movements, such as communism and fascism, are abroad in the

world, which pretend to furnish men with a complete philosophy of life. Christianity considers these movements to be hostile to its very nature. Christianity knows that it is in for a tremendous struggle with them. But it can never meet them adequately with mere programs for new activities or with appeals to the feelings. It must meet thought with thought, philosophy with philosophy, the new gospels with the Gospel. It must meet the deification of race and class with the message of the incarnation of the most high God in the universal Man, who garners all races and classes into the one body of a common Lord.

These are some of the specific situations which we have in mind when we speak of the church's entanglement with the life of our society as a matter of grave concern. Once again in history the church of Christ has to struggle to be in the world but not of it. And there are signs on the horizon, some of them clouds no larger than a man's hand, which indicate that this struggle has already begun. Let us note some of these signs which may be of encouragement to the church in its effort to achieve integrity.

II

One of these signs is the evidence brought to us by observers of college communities that the wave of purely humanistic thought has passed its crest. It is becoming apparent that a man-centered gospel, of this world only, ends in despair. Those who proclaim this gospel seem to have less confidence in it. It seems to be on its way to join the faith in automatic and inevitable progress which was one of the illusions of early enthusiastic proponents of democracy and evolutionary science. There is a Christian type of humanism which has been an essential part of the Christian tradition from the beginning, but the "religion without God," which was recently proclaimed as the necessary outcome of modern thought, was a blind alley out of which earnest people are beginning to retrace their steps.

Another sign is the craving of youth for reality in religion. Idealistic youth desire to be "all out" for something. They will not be satisfied with merely a religion of self-cultivation, nor will social changes which invoke no personal responsibility or discipline fulfill their idealistic urge. They seek a way of life in which the personal and the social are inextricably united. Thus youth reinforces the church's own search for integrity.

We are also encouraged in these day by the response of the solid core of the church's membership to the deeper notes of the gospel. The message of the reality, the providence, and the grace of God has not received for years a more sympathetic hearing on the part of thoughtful people in the churches than it is receiving now. The seriousness of the ministers who attended the seminars of the Preaching Mission, the eagerness with which they gave attention to the question of the Christian message, to the problem of evangelism and to the social obligations of the Christian gospel; the evident concern of the great masses of church folks who attended the larger gatherings of the mission—all indicate that there are great resources of power in the Christian religion yet to be explored.

A trend in the intellectual world of increasing significance is the consciousness that economics has to do with the needs and wants of human beings and is therefore subordinate to ethics. Economics as a science deals with means rather than ends. But the primary issues of our society today are the issues which concern ends. It is about such questions as: What kind of a society do we want in America? What kind of people do we want our people to be? What kind of human relationships do we wish to see maintained among them?—it is about such questions that economic policies turn. The ends select the means. These questions belong to the sphere of ethics and, in the Christian view, of religion.

Thus the church, the guardian of religion, finds itself in this paradoxical situation. It must secure greater freedom of action from the pressure of our society so that in integrity of spirit it may give ethical guidance to this very society, which is increasingly aware that its most serious problems are ethical.

In this connection we are impressed by the number of forward looking laymen, some of them of large business responsibilities, who are as sensitive to the ethical issues involved in many social situations as any members of the clergy. They are feeling their way ahead and are eager for light. They need to be made more aware of one another, and to be enabled to meet one another for purposes of common counsel, under the auspices of the church.

One more evidence that the struggle of the church to find and to be itself has well begun is indicated in the "return to theology" on the part of many of our younger leaders. Even though some of the new theological trends may prove to be important only as correctives of past tendencies, it is clear that the basic issues which concern God and Christ, personal salvation and world redemption, are no longer to be avoided. Christianity is again becoming a way of thought as well as a way of life. Christianity promises to confront the secular, materialistic philosophy of Western civilization and the new totalitarian philosophies of central and eastern Europe with a message which contains a view of the whole of life. For the whole of man's life is lived under the eye and within the hand of God.

III

What now of our needs? We have referred to various trends which indicate that an unconscious urge toward disentanglement from dominant forces and attitudes of mind in our society is at work in the church. What may we do to accelerate or guide these trends?

Our immediate task is to summon our churches to repentance for personal and corporate sin. We need to repent of our concessions to the world. Clergy and laity alike have yielded to the world's standards of success and to the world's methods of attaining success. As members of institutions we are under the burden of corporate guilt. How can such a divided church as ours point the way to international concord with all the limitations upon national sovereignty and national freedom of action that such an end involves? How can we rebuke political leaders for their mixture of motives when there is such a dilution of purity of motive in our own

appeal? How can we challenge the vested interests which oppose moral advance in our economic life when the church's own vested interests in property, prestige and tradition hold it back from adventure for God?

From repentance we need to go on toward a common faith. We make no plea for a creed handed down by some ecclesiastical authority but we would urge all Christians everywhere to examine their own faith as never before, to discover the great common elements which are the fountain source of the Christian movement in the world. There are rigidities in our creeds which are not of the essence of the gospel. There are transient intellectual modes of thought to which we need not adapt ourselves. Must the church not gather itself together in this hour when the world craves leadership and proclaim its central message in no uncertain voice? Surely the transcendent God, the ultimate object of our devotion, our only sure standing-ground in the midst of time, the God who became incarnate in human history in Jesus Christ, the God who released the dynamic for the regeneration of mankind in the Cross, the God whose living spirit continues in the church, the Body of Christ, guiding and sustaining it until the kingdoms of this world have become the kingdoms of our Lord—surely God is calling us today to explore the possibilities of communion in faith as in other generations he has called us to individuality in our forms of witness.

And not only must we seek a common faith, we must seek a common conscience. The lack of a common conscience in the church is a great liability as it faces the new moral issues which are presented by our society. It is because the members of our churches, particularly of the comfortable middle class, do not feel the evils involved in the concentration of wealth and the poverty of the masses that the church is prevented from furnishing adequate moral and spiritual leadership for the removal of these evils. Millions of unprivileged folk feel the pressure of these evils and many forward looking and humane souls outside the churches feel them. Until the leaders of the churches, lay and clerical, local and national, really feel these evils and develop a common conscience in respect to them, we shall probably continue to substitute pronouncements for leadership. What is needed most today is the actual growth of fellowship. This seems to us the central guiding principle of the Christian conscience in these times. Wherever the barriers of economic, racial and nationalistic differences impede the growth of fellowship, there the Christian conscience demands that these barriers and not fellowship should give way.

Finally we need an increasing consciousness of the church as a world Christian community. To an extraordinary degree the loyalties of our membership are concentrated on the local church. There is a declining measure of loyalty to the denomination. There is very little sense of loyalty to the church as a universal order of human life, an order far greater than the local church or the denomination. The vision of the church as a world Christian community must be made luminous and our devotion to it strengthened.

The practical need of the emphasis on the church as a world Christian community is acute. Such an emphasis will put the enterprise of foreign missions in its proper and permanent setting. And it is entirely possible that our people will give of their substance to a cooperative world Christianity in a measure even exceeding their gifts to pioneering missionary efforts.

We need this emphasis, moreover, as a guiding principle in dealing with the vexed problems emerging in the relations of church and state. Only as our members catch a vision of the church as a world Christian community are we likely to find solutions for these problems which will preserve for the church the freedom essential to its universal mission. And only as they retain that vision are they likely to resist absorption into new political faiths built on race, class and nation.

As a matter of primary strategy, it is our conviction that we need to concern ourselves more than we have with the solid spiritual core of our membership. It is this central group in every church that must be enlisted in evangelism, education, worship, and the enterprises of the world Christian community. These groups of people who have heard the call of Christ to a complete commitment of the whole of their lives need to find one another. It is not impossible that a profoundly devoted nucleus of Christians, increasingly aware of their common faith, of the demands of a common conscience, and of the vision of the church as a universal order may overcome the inertia of local churches and move them out to the position of moral and spiritual leadership in our society that they should occupy.

In the Middle Ages, the work of various religious orders profoundly affected the life of a church which had become unduly entangled with its world. Somewhat similar movements adapted to modern conditions and embracing laity and clergy may be needed today. The Puritan movement of the sixteenth and seventeenth centuries, which had different manifestations among different peoples and religious groups but which was energized by a powerful centralizing faith and conscience, may be an even more pertinent illustration of the kind of development we need now. Above all should we seek to recover the original genius of the Christian movement in the Apostolic Age. Christians of every generations have gone back in order to go ahead.

The Christian church needs to disentangle itself from various forms and habits of mind characteristic of our present society that it may take hold of the moral and spiritual issues of that society with greater sincerity and power. The recovery by the church of the assurance of its own unique and indispensable mission seems to us the outstanding need of the present hour.

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A Decade of Theology

By Thomas S. Kepler

I AM GLAD to be alone this evening. Outside it is cool; the street and sidewalks are partly covered by fallen yellow leaves; it is raining gently; I can see the reflection of the streetlight on the shiny, wet, leaf-covered pavement. Within it is too chilly to sit comfortably without a lighted fireplace; somehow the feel and odor of the burning logs temper with a realistic serenity the melancholy which always comes over me this time of year. It is fun to look into the flames, to see an ember break off, shoot a bit into space and then fall, to hear the cracking of the fire.

I have been reading *The Fool Hath Said* by Beverley Nichols. I like the way he says things and believe the frank expression of his religious search is as fascinatingly done as his nature writings. But it is difficult to keep my attention steady upon my book. I am restless; my eyes wander about my study; they fall upon my bookshelves and linger especially on those books written in the last ten years. These are a stimulating fellowship; had I not met them I wonder what my own thoughts might be. I begin to realize that I belong to a thought era and the ideas of this recent library are weaving themselves together as a pattern for an age. I say to myself: "What a decade it has been! I am living in the most virile moment of history. Was there ever a time in which so much happened so intensively as these last ten years depict?"

And I find my mind retracing the religious thinking of this decade as it has touched me.

Humanism's Initial Attraction

My first awakening to the import of religious movements was occasioned years ago as I saw centuries of Greek thought meet longer periods of Jewish revelation and become Christianity. It was then that I began to "feel" religious-historical movements. Religious expression ought to be well rounded; when it becomes biased or partial, movements arise to supplement its weaknesses. If religious events are expressions of man's search for truth, they are simultaneously correctives of each other in the common inquiry for truth.

I have been deeply impressed by certain religious schools in these last ten years and have almost tied myself vitally to several of them at different times. Humanism was attractive to me for a while. I had been irked by careless religious thinking, so often "arm chair," unrelated to life; so much theology has talked about God in a smug way, but has forgotten man. Humanism savored of the scientific method in a scientific age; it stressed primarily the betterment of humanity; it seemed unselfish, noble. Yet, humanism took mystery and awe away from me; it wanted too definite an answer to profound problems; it gave me no impelling dynamic, no *élan vital*. The more I surveyed its possibilities the more I felt that the world would not be saved by "tired radicals," and from the psychological angle at least it seemed highly important that the religious man have an "alternation" from society to God, and from God to society. That is, humanism was partial; it did not offer a proper means of worship whereby I could integrate my tensions. Much that it stressed appealed to my religious sensitivities, but I wanted a real God in my worship, as well as a real humanity for testing the fruits of my religious devotion. Humanism seemed to give me only the latter.

Crisis Movement Suggests a Corrective

Humanism did not offer me all I wanted in a religious approach. In 1928 I was stimulated by the crisis movement, somewhat due to my associations in Germany, where I studied with Rudolf Bultmann and assimilated the viewpoint that crisis exponents were printing in *Zwischen den Zeiten*. Bultmann helped me to realize that liberal biblical criticism, which has always attracted me, could go hand in hand with a certain type of constructive theology. The crisis viewpoint supplied me with a tremendous lift, and it still serves as a needed corrective. Sometimes I am frank enough to admit that it saved me from being a humanist. Conversely, however, I would never have been a crisis devotee, even if I had not been so deeply attracted by humanism.

Deism, the approach apparently stressed by the crisis group, is a monstrosity; it has no place in contemporary cosmology; it takes away both the dynamic of worship and the hope for alleviating social wrongs. God to me is either identified with my universe as omnipresent, with whom I co-create, or he is not existent; my universe which includes him and us is an organism in which God exists for my Hindu and Buddhist friends as well as for Christians who have faith in Christ, even though God relates himself differently to these various groups due to human divergences.

But I am grateful that the crisis movement has been stressed in recent years. Especially when I read from Karl Barth I get a new poise, for I begin to see my temporality as but a momentary part of my eternal nature; I regain an awesome approach to the Scriptures which reminds me that revelation as well as reason (even though Barth would rule out reason) has played a vital role in man's understanding of religious truth; I contemplate the central place of Jesus, not merely as a historical genius but as *the* cosmic event in religious history: I recenter my consideration of God as the pivotal place from which religious truth radiates and save myself from a primarily homocentric approach—I want both God and man at the center of my religion, and both the crisis movement and humanism have helped me to acquire equilibrium. Also, the crisis movement reminds me that there is a divine impact behind the beautiful literature of the Bible, and this rekindles the enthusiasm I have always had for Bible reading.

A mystical moment comes over me as I look again into the fire before me—the printed names on my books

become a fellowship of real spirits; I am grateful to Paul Tillich, Karl Barth, Edward Scribner Ames, John Dewey, Emil Brunner, Eustace Haydon, and many others for allowing me to have comradeship with them in these searching years.

The Sacramentarian Stress

It was Easter vacation, 1934, in Philadelphia. I lunched with an English author and clergyman on a Tuesday—queer, but it was raining that day, a warm rain, and I recall driving with him along a river where "Rusty" Callow was training a Penn crew. During our conversation at lunch he told me that if he were starting his ministry again (he is now sixty) he would join the Anglo-catholic movement; he felt that it offered both a religious certainty and a mysticism in the sacraments which sterile Protestantism had lost. But I told him that I could sympathize very little with him in that expression. I want a profound religion, but I doubt if it will ever have a sacramental stress.

There have been moments when I yearned for the awe and immensity of the mass in the Anglo-catholic movement, and occasionally I have desired the certainty which its exponents seem to have; but usually I want my religious expression to savor of adventure, to be in quest of truth—I would rather be a prophet mistaken, living dangerously, than a priest with his dole of truth. I do not have the training nor the sensitivity to find meaning in the statement that the material never reaches its fullest reality until it wears the cloak of the spiritual; the sacraments will never be more to me than symbols of a remembered idealism. I presume that I am not a sacramentarian, not because I do not want to be, but because I do not know how to be. Perhaps this is so since I am too much a Protestant won to the prophetic appreciation rather than the priestly interpretation.

The Resurrection of Thomas Aquinas

"I am too much a Protestant won to the prophetic appreciation." I do not mean I am dogmatically so, because I try to evaluate the sacramentarian viewpoint of Anglo-catholic, Lutheran and Roman Catholic. How much we are influenced in our religious views by birth! I might have been born a Roman Catholic. Had I been, I would probably be studying today my "Summa Theologiae" by Thomas Aquinas with renewed interest due to the emphasis Jacques Maritain and others have given recently to the neo-Thomist movement. I never found much of a thrill in contemplating Aristotle's God of pure form, even though his "Nicomachean Ethics" impressed me profoundly. I cannot understand how his great mind related such a pragmatic ethics to an abstract deity. But I do realize the enormous contribution St. Thomas made to the church in stressing Aristotle as her second standard. In so doing he established a philosophic criterion for religious truth and at the same time stimulated a taste for science as the foundation for metaphysics; he revived intellectual religion, made decadent in the Middle Ages.

Neo-Thomism, which analyzes society as having neither depth nor a sense of destiny in its disintegrated state, is an attempt to stem the tide of bourgeois nationalism. It sees a world trying to find the verities of religion in naturalism, half-shod intellectualism which lacks both thoroughness and clarity, dominated by an anthropocentric note. It perceives intuitive certainty as the abiding ground for faith, and furthermore views this faith as related to a permanent ground of existence in a world of apparent change and upheaval.

Protestants as well as Roman Catholics can well benefit by regaining an intellectual structure in order to win self-respect from many of its adherents. What a dominant place neo-Thomism must have in the religious experiences of Roman Catholics who want to wed the intellectual with the esthetic and the mystical in a triune manner! How could I avoid the attraction of this movement were I a Roman Catholic?

Evangelism in Dress Suits

A bitter cold night in January, 1933, I drove to Akron, Ohio, to get my first peek at an Oxford Group in action, held in the ritzy Mayflower Hotel. Fifteen hundred others had come to see Frank Buchman and his religious troupe in evening clothes relate their conversion stories before a background of purple plush curtains in a tinsled ballroom.

I recall the expectancy with which I awaited the beginning of that meeting; it was paralleled only with the excitement I once had backstage in a Boston theater when Fred Stone was playing "Criss Cross." I wondered if "Frank" (as they called their leader) would open the meeting with a prayer or a hymn. But he merely said, "This is Saturday night—a night when people usually go wrong. Tonight we who are here are to go right." Then a German countess, a Detroit banker, a New York architect, an Akron industrialist and others told of their lives saved from broken homes, suicide, despair, selfishness, materialistic emphasis. "Queer thing, this religion," I thought as I heard these experiences.

I went that evening with an objective approach to the Oxford Group movement; I left with the same attitude, but I did make some evaluations. It had its pros and cons. I summarized its valuable aspects: (1) It reached some who had thought reason was the only method in religion; what Wesley did for the "down and out" this movement was doing for the "up and out." (2) For many, materialism had failed; this movement drew them into its fold where they were able to evaluate the meaning of life in new terms. (3) It stressed God as a guiding factor in all experience, with man as a medium in a mystical sense through whom God can work; in being God-centered it corrected a selfish, homocentric, neurotic viewpoint. (4) It seemed good psychology to "talk things over," as was evidenced by results that followed; one man immediately sent a check to the government for $12,000 he had held back in tax returns. (5) It brought joy in a time of depression; it was a happy movement. And yet, I wonder if Jesus was a happy man; the shadow of a timber cross on a western slope does not necessarily bring joy. (6) It stressed daily devotions.

However, the obstacles of the movement greatly

excelled its virtues; and I could not see how this movement excelled any other Christian movement, if people really wanted help. (1) Fur capes, gorgeous chandeliers and two-dollar meals were far remote from first-century simplicity and self-renunciation. (2) Purple plush curtains can never supplant the cross as a religious dynamic; Jesus did banquet with sinners, but he also walked to Golgotha. (3) Its biblical approach and its general philosophic foundations seemed callow, if not naïve. (4) I felt that public confession of my past errors in a strange group would leave me terribly morbid on "the morning after." (5) But most of all, this movement was not accomplishing anything of value in a social-economic way for the masses. If it hoped so to touch the hearts of potent materialists that they would give all they had to the poor, it apparently had failed in its mission—at least as far as I was able to gather.

That evening, as I walked down the steps of the Mayflower with an Episcopalian rector, I was confronted by three men asking for coffee. I said to the rector: "There is a parable. I wonder in what way the Oxford Group movement will interpret it." I am still wondering.

An Ethical Mysticism

I want to live dangerously, vitally, unselfishly, courageously. I cannot provoke myself with a religion that I must toy with in its little externalities or defend with frail doctrines. It must support me in such a way that I can chorus with Ibsen's Dr. Stockmann: "I have made a great discovery. . . . It is this, let me tell you—that the strongest man in the world is he who stands alone." My religion makes me want moral courage like that. Should Christianity offer less? Furthermore, can it?

Yet I find it difficult to be deeply religious long apart from my fellows. In solitude I pray; I read Hebbel, Chateaubriand, Tolstoi, Dostoievsky; I saturate my soul with Wagnerian music; I look ofttimes with moistened eyes at the lonesome stars above; I search through the words of Maurice, Kingsley, Rauschenbusch, Josiah Strong and contemporary men of similar impulse; I contemplate the significance of Jesus and his Via Dolorosa. And what do I find? A sense of fellowship; yes. But I obtain further a drive as well as a feeling of the tremendous pull of destiny, which I can bring to realization only as I relate such individual experiences to the larger pattern of humanity. When I make effective in society the urges and impulses I experience in my solitariness, I find ecstasy—but not until. Ecstasy is never complete until the results of worship are made active in the social group. I call it an ethical mysticism.

I am thinking tonight of my universe as an organism, in which the independent, free, purposive members are as sensitive to one another as the members of my body. The life of this organism is God with whom my relationships are personal. The experiences of my fellows are also related to God in a similar manner; in order to complete my fuller kinship in my universe I am obliged to treat my fellow men as members of the same "body" or "family."

Thus to substitute nationalism for religion as have Germany, Italy and Russia is to act contrary to the best I know in religion; to acquire excessive wealth, when bread lines or underpayment of masses exists, is a cosmic sin; to kill an "enemy" is indirect self-mutilation, since all parts of an organism affect one another. Sin is not only individual; it is social and cosmic as well.

I owe much to all religious movements for what they have added to my culture. They keep me tolerant, alive to the fact that growth is the secret purpose, and that all men are searchers after, rather than finders of, truth. Some movements make me very humble, for I am impressed by their profundity; they cause me to realize the immensity of religion. They remind me that religious interpretations must have touch with all realms of life, or else lose much of their import. They keep telling me that religion must grow or become a curiosity.

Only a few embers are now in my fireplace; little did I realize it had become so late. I go to the window and raise the shade; it has ceased raining; the moon has been hiding behind a cloud and is now slowly floating out to join the stars; I open the door to my study; I breathe in the air freshened by the rain; I climb slowly up to my chamber, for I am ready to sleep.

VERSE

Vain Gifts

OUT of the East the wise men came,
Bringing their presents rare,
Into the gloom of the stable room,
Bowing to leave them there. . . .
Back to the East the wise men rode,
Never to come again.
When anger flamed, and the cruel nails maimed,
He looked for them in vain.

Out of our crowded lives we come,
Chanting our Christmas songs,
Gentle and kind, with a Christlike mind,
Joining the reverent throngs. . . .
Back into life again we go,
Back where He strives with men.
Whom hate blasphemes and lust tramples His dreams—
Say, will we serve Him then?

BERNARD C. CLAUSEN.

Prices

MY first love asked for brooches;
My second, for a gem;
Another clapped for dresses,
Till I bought many of them.

But yet of all I loved once,
At last I came to see
The one that wanted nothing
Took the most of me.

LOUIS GINSBERG.

Is Peace Subversive?

By Alfred Schmalz

"SUBVERSIVE" is an ugly word, full of confused emotional content. It is the kind of word which is freely resorted to when mud-slinging and vituperation are believed to accomplish some end that is not easily achieved by reason and logic. It is generally used when it is desired to whip up hysteria and bigotry. It is not surprising therefore—certainly not to those who are familiar with the past—that the peace movement, growing realistic and therefore radical, should today be charged by conservative and reactionary groups with "subversion." This has been the experience of every minority movement.

Of Christianity, for instance. For three centuries the Christian church was suspected by the state and Christians were persecuted because their gospel implied a critical independence of the status quo and a challenge to the rulers of an ancient world. There is nothing new in the charge of "subversive activities." It is the old game of resorting to a foul blow when fair attacks have failed.

Is the Peace Seeker Radical?

Of course the peace movement is radical! To many people that is a fearsome word. At once they think of communists and of pacifists. But while the peace movement contains a small group of communists and also of pacifists—a communist is not likely to be a pacifist—the main body of those who are working for peace today through the channels of the various peace societies are neither the one nor the other. They are a middle-of-the-road group, politically and economically, who have all the loyalties that any American has but are convinced that we shall never secure peace without drastic changes in our economic and political order. What those changes are, they are not altogether agreed. But they are insistent upon the need for social change. They are radicals.

To grant this is not to grant that the peace movement is "subversive." Someone will insist, perhaps, that communists cannot be good Americans since they believe that America needs a new social system, as others will charge that pacifists cannot be good citizens because they will not support any war. I am not arguing their case—because it is not they alone who today are being attacked as "un-American." But the attack has moved into a larger field. Lately I have seen two inquiries from ministers about a peace agency which has no economic or political philosophy about peace but is engaged simply in advertising the horror, futility and cost of war. It is perhaps the mildest of the peace societies, although effective in the function it has undertaken. Both ministers wanted to know what to tell certain laymen who had heard that this organization was a tool of the communists. It is not simply the extremists in the peace movement today who must defend themselves. It is the peace movement as a whole which is being charged with "un-American" activities.

Is the charge justified? Is it true that we who seek peace are engaged in a program which runs counter to the things for which "America" stands? Are we furthering a cause which, if it triumphs, will eventuate in the destruction of the American form of government? Persons who are confident that their particular economic and political beliefs are alone American will have no difficulty in answering those questions. It is out of such dogmatism that the ugly word "subversive" springs. But what is "America"? And what is "American"?

Surely the definition has not been finally written. For America is an evolving ideal. It may in one generation mean something quite different from what it means to a later people. To limit patriotism to some current practice is to ignore the fact that one's children may attach their patriotism to the very opposite practice. If anything is true it is that America has undergone profound change through the years since its founding. Therefore to dogmatize about it, as if the ultimate had been reached in existent society, results simply in obstructing progress to the America that is still to be. Genuine patriotism requires obedience to truth and justice before all else. Out of our experiments in right social living must still be forged the nation which is America.

This throws light on the original question. People are asking, Is the peace movement "subversive"? What do they mean? "Subversive" *of what?* Of present majority opinion? Of the policies of the present administration? Of the program of the United States chamber of commerce, the American Legion, the D.A.R., and the Veterans of Foreign Wars? Of the views of Washington or Jefferson or Lincoln—all men of different convictions? It is plain that one cannot answer the question intelligently until the questioner lays out his own program in detail. Then we can tell whether we agree or not. And because we believe in freedom and democracy, we shall not be bludgeoned into accepting the other fellow's opinion as the last word in our definition of America.

A National Concern

Who shall formulate America's peace program? Peace is too essential an element in the national welfare to be left to any group. It must become a concern of the whole American people. If this is to be accomplished, we must recognize the right and duty of every citizen, different as his view may be from his neighbor's, to express himself freely. Only out of the conflict of opinion will the policies be evolved which will guarantee peace to America. It would be dangerous, therefore, from the point of view of democracy and Americanism, to leave the making of the government's peace program to any particular group. We shall be in peril if the "American way" for peace ever becomes identified with the platform of a single political party,

a single economic system, or a single "patriotic" society, such as the Legion or the D.A.R. or the V.F.W. The future of America depends upon the free interplay of ideas, carried on without the calling of names.

Many policies are still in dispute. Which will ultimately turn out to be the "American" policies depends upon our considering all the facts in the situation without partisanship and rancor.

For instance, consider preparedness. Many persons are calling for "an adequate national defense." They justify present colossal expenditures on armaments on the ground that the United States must be able to defend itself. But defend exactly what? That is the central issue. Until we develop a common understanding as to what we are to defend, we shall always be at the mercy of those who stand to gain from the building of armaments. The peace movement condemns the government for the present exorbitant expenditures, declaring that they can be justified only if a war is to be fought in foreign waters or on foreign shores. Is that what we want armaments for? Are we again to defend trade routes and foreign investments? What does patriotism demand?

What About Neutrality?

Consider, too, the question of neutrality. Any effective neutrality requires the abandonment of the doctrine of the freedom of the seas. In the event of war no armed protection will be given to the commerce or property, or even lives, of Americans abroad. Embargoes will be laid against the export of war materials to belligerents. There are people who condemn so strict a neutrality, insisting that we must never give up our rights on all the seas. But others, assessing the value of these rights against the inevitability of our being drawn into costly war to defend them, have come to the conclusion that the common welfare will be better served by maintaining complete neutrality. The cost of war—human, economic, political, moral—will certainly be heavier than the cost of any depression consequent to abstention from war trade. Which, therefore, is more "American"—to offer protection to commerce with belligerents and thus to risk being drawn into war or to withdraw protection from commerce and stay out of war?

A further issue that divides people today is compulsory military training in schools and colleges. There are those who would extend military training into the whole of our civil educational school system, making it a prerequisite for a scholastic degree. The peace societies object. They declare that even as we consider peacetime military conscription as alien to our national ideals, so must we hold the compulsory feature of the R.O.T.C. to be out of keeping with American traditions. Which group is more nearly right in its definition of America?

Take one final example—free speech, and for whom. Certain groups have favored such gag laws as the "incitement to disaffection" bill and the teachers' oaths. This type of legislation is aimed to prevent the fullest discussion of controversial issues by the American people. Specifically, it would hinder the free discussion of governmental policies respecting war and peace. The peace movement stands opposed to such restrictions upon our civil liberties. Is it thereby "un-American"?

Extreme Minority Groups

There are, of course, minority groups in the peace movement who take more extreme views than these here stated. Thus, there are those who support a system of collective security, those who favor the nationalization of the munitions industry and taking the profit out of war, those who support total disarmament, those who advocate a readjustment downward in tariff schedules, those who favor the abandonment of the open door policy in China and the repeal of the oriental exclusion act, those who would like to see the substitution for capitalism of some socialistic form of economic life. These are the groups specially singled out for attack by retired admirals, commencement orators at military academies, and keynoters at D.A.R., V.F.W., and American Legion gatherings.

Whether these more extreme groups are engaging in "subversive activities" depends entirely on whether or not one accepts America as an already completed achievement, from whose present laws and policies there must be no departure. But if America is an evolving ideal, whose central principle is the common welfare, it remains an open question whether or not even these more extreme policies are in line with the dream of the life abundant on this continent.

The peace movement is not "subversive." Its supporters are Americans who are seeking for their country that peace which is the foundation of security and democracy. They know well that peace is not compatible with present national and world policies, economic and political. There must be change. And for the sake of America they are ready to advocate change. Their loyalty runs deep and is sound. The allegiance that directs their life energies is attached not to any transient goal but to the future America.

BOOKS

Bibles For Reading

THE READER'S BIBLE. *Edited by Charles A. McAlpine. Coverdale Bible Press, New York, $3.00.*

A GOLDEN TREASURY OF THE BIBLE (AND APOCRYPHA). *Edited by Mortimer Rowe. Lindsey Press, London, 7/6.*

THE COMMON aim of the editors of these two Bibles has been to present all that is important in the world's greatest book in a form that will invite reading as well as reverence. Both have admirably succeeded.

The Reader's Bible employs throughout the text of the King James Version. Much uninteresting and unedifying material has been omitted, such as the "begats" and some of the duplicated records of Hebrew history, but enough is retained to fill 550 meaty and attractive pages. Chapter and verse divisions are eliminated and topical headings are introduced instead. The arrangement is somewhat unusual. The editor puts first the life and sayings of Jesus and the account of the beginnings

of Christianity (the Gospels and Acts), since these are the things that are of most importance to modern readers and lend significance to that which was chronologically earlier. The second division is devoted to the Hebrew backgrounds of Christianity, the stories of beginnings, the rise and development of the Hebrew people, the teaching of the prophets, the hymns and wisdom literature of the Jewish religion. Last come the writings of early leaders of the church, the epistles and the book of Revelation. If one is determined, for whatever reason, to stick to the translation made in 1611, there is great gain in reading it in such agreeable format and in such intelligent arrangement.

Mr. Rowe's *Golden Treasury* is even more nearly complete than the preceding. It contains slightly over 1000 pages. (But something seems wrong with the picture when the long-lived patriarchs are omitted.) The arrangement is more nearly in the traditional order, but by no means rigidly so. The Old Testament division contains first the lawgivers and narrators, ending with the apocryphal books of I Maccabees, I Esdras and II Esdras; then the prophets, with the three Isaiahs distinguished and separated; then the singers and sages, from Psalms to Tobit and the Wisdom of Solomon. The New Testament section begins with a synoptic narrative of the life of Jesus and proceeds without much variation from the conventional order except the placing of the Pauline epistles in the probable order of writing. The translations employed include the King James as a basis, with frequent substitution of the Revised and occasional use of modern versions, especially in the epistles. The outcome of this rather surprising mosaic of versions is much more satisfactory than one might expect. It is a thoroughly readable Bible, nearly enough complete for ordinary purposes and decidedly enriched by the inclusion of interesting materials from the Apocrypha.

W. E. G.

Books in Brief

THE BIBLE IN AMERICA, *Versions that Have Played Their Part in the Making of the Republic. By P. Marion Simms. Wilson-Erickson, $3.75.*

The specific contribution of this work is its presentation of data in regard to the versions of the Bible that were brought to this continent by the various groups of colonists, and the versions that have been made and published in this country. Although evidence is sometimes supplemented by conjecture, the known facts have been diligently assembled and are succinctly stated. The American versions are surprisingly numerous, especially when account is taken of the many freak versions and annotated editions that have been issued in support of special interests. Strangely, there seems to be no mention of the "Red Letter New Testament," popular not many years ago. The volume is unnecessarily enlarged by an introductory account of the settlement of America—a story that has often been better told—and by a considerable mass of rather loose material at the end concerning the influence of the Bible on various phases of the national life. The main body of the work, dealing with the versions, shows industrious research and excellent judgment and should be useful to students.

SENSIBLE CHRISTIANS. *By Peter Winckworth. Longmans, Green and Company.*

The author is a young layman in the Church of England who is president of the Seven Years Association and who was recently elected to the church assembly at the top of the poll in the diocese of London. His is a simple inquiry into the obligations of a baptized Christian who seeks his inspiration and his guidance in the Prayer Book and in Scripture. He takes both very seriously, and he defends, literally, the conception that Christ is prophet, priest and king. To him it is vital that "the sense of God be restored to our life, private and public," and that our "first and fundamental allegiance and loyalty must be to Christ the King."

HEALING IN THE NAME OF JESUS. *By John Maillard. Harper & Brothers, $2.25.*

On a beautiful, secluded Dorsetshire estate one of the greatest experiments in faith healing ever attempted is now in full swing. Milton Abbey, originally founded in 938 A.D. by Aethalstan, has recently been acquired by Mr. Maillard and transformed into a "spiritual healing center for mental sufferers." Although the entire scheme is under the supervision of the British ministry of health, it is the devotional aspect of the experiment which makes it so noteworthy. Prayers occupy the central position in this program of rehabilitation of minds and souls. Mr. Maillard tells in this book how the process is rooted in love and faith and spiritual relaxation, and aided by means of pleasant tasks in shop and garden. Spiritual devotion and the simple, common life—the integration of the two makes for personal rehabilitation at Milton Abbey.

ALL STAR CAST. *By Naomi Royde Smith. The Macmillan Company, $2.50.*

A play within a novel. David Winter, a young critic, is having his first opportunity to review an important play. The drama is presented in detail, with the reactions of Mr. Winter and his fellow reviewers interspersed between the scenes. The play itself is a murder story with a psychological slant, full of excitement and suspense, and Mr. Winter's analysis of the acting, the scenic effects and the general dramatic values is penetrating, if at times a little technical. Owing to the unusual form of the novel, the reader must divide his interest between the thrill of a good murder story and appreciation of a piece of dramatic criticism.

THE NEW HOUSE. *By Lettice Cooper. The Macmillan Company, $2.50.*

Although the action of this novel takes place in a single day, the life story of a family is skilfully interwoven into it. Because of financial considerations the Powell family is obliged to move from their old home to a smaller house. The change brings reminiscences and regrets to some, new opportunities to others. The book makes pleasant and entertaining reading.

I WISH WITH A RHYTHM OF SONG. *By Rebekah ha Levimordeki. Henry Harrison, $2.75.*

This lady is evidently a poetic child of Gertrude Stein. One of her most original thoughts is this: "That is why i still must stop or still do buy—Or shall, Until i am myself a new antiquity." However, the poet shreds this gem into ten lines. As all the poems are so shredded, the book bulks easily to 219 pages.

BIRDCRAFT. *By Mabel Osgood Wright. The Macmillan Company, 89 cents.*

"Did you say 89 cents? Yes, I said 89 cents." But you would never guess it. It is an old and famous book, of course, that has been a standard in its field for forty years. There are eighty full-page illustrations, reproduction in black and white from paintings by Louis Agassiz Feurtes, and descriptions of more than two hundred species of birds.

SPENDING TO SAVE, THE COMPLETE STORY OF RELIEF. *By Harry L. Hopkins. W. W. Norton & Company, $1.50.*

This is the inside story of federal relief by the administrator of federal emergency relief. But it is rather more than that. Mr. Hopkins devotes his first hundred pages to showing to what desperate straits the country had been reduced during the previous administration and how futile were all remedial measures undertaken before March 4, 1933. That leaves him 90

pages in which to tell of the functioning of the relief program, the AAA, the CWA and the WPA. The book, published on October 14, had importance only when it was taken for precisely what it was—a campaign document hastily thrown together in an effort to move the reader to favorable action on November 3.

CORRESPONDENCE

Vandalism in Pittsburgh

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to an item in the December 9, 1936 issue of The Christian Century entitled "Dangerous Thoughts in Pittsburgh."

It is true we keep this journal at present "in the locked cupboards, available on request." However, we also keep other magazines under "lock and key" whenever we find that articles are cut out or when derogatory remarks are written in the magazine.

Written remarks may be erased but we cannot replace torn-out pages, and to replace copies of stolen or mutilated magazines not only costs money but at times back numbers are hard to get.

This library has been a subscriber of your journal since 1923 and the high esteem in which we hold your publication prompts us to bind it. Recently we wrote our agent, the F. W. Faxon Company, for five copies of The Christian Century to complete the binding of a set, due to the fact that the originals were mutilated beyond use. After this experience we found it necessary to place your journal in a locked cupboard, available only on request.

We shall again place this magazine on our open rack, but should a repetition of mutilation occur, we shall be compelled to protect library property from vandals.

Carnegie Free Library of Allegheny, Pittsburgh, Pa. DAVID D. CADUGAN, Director.

Help Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: For several years The Christian Century was sent gratis to our prison library. Many of our better educated men who would not "waste their time" reading any church papers eagerly read The Christian Century and praise it highly for its courageous presentation of the issues of the day.

The state does not give us a penny to buy any books or papers for the institution libraries—all have to be "bummed." We have over 4,000 men here. The library is a most important part of the prison welfare setup. I am constantly trying to keep the worthwhile periodicals on our shelves.

Also I have quite a few men who are preparing to take up Christian work when they leave here. A chance to read the *Christian Century Pulpit* would help these men a lot.

Ohio Penitentiary, Columbus, O. K. E. WALL, Chaplain.

[This is but one example of many letters of this kind received at this time every year. It may be that there are readers who would be glad to respond to this appeal from Chaplain Wall, or to others like it.—THE PUBLISHERS.]

Fascist Control of the Films

EDITOR THE CHRISTIAN CENTURY:

SIR: May I have the privilege of offering my congratulations on your recent editorial warning that "Hollywood is now making its films to meet the desires of the Roman Catholic Church and the fascist dictators of Europe"? It is a conviction held by increasing numbers of Protestants who are watching the trends in motion picture production, but it needs to be brought vividly home to millions of other Protestants, and those outside the churches, who are disturbed about the future of democracy. Many of us who have been concerned as to the major importance of the motion picture as an influence in the social order gratefully acknowledge the contribution toward better production made by the Legion of Decency; but we have not been unaware of the danger of an insidious kind of censorship inherent in possible control of film production by any religious organization, Catholic, Jewish or Protestant, representing a large but exclusive section of those who make up box office receipts. Your other editorial in the same issue, calling upon Protestants to "stay out" of any cooperation with the Roman Catholic Church against communism, should be read in connection with the editorial of which I have written. Nothing could be more pleasing to the highly organized fascist groups in America than this throwing of the spotlight exclusively on communism by the producers and the Roman church. We cannot be told too often to remember the parallelism of this procedure with the methods used to bring Hitler into power.

The Churchman, New York City. GUY EMERY SHIPLER, Editor.

The Question Box

In your comments on funeral customs you did not mention the matter of mourning garments and other outward signs of grief, which seem inconsistent with Christian faith. What is your feeling regarding that phase of respect for the departed? J. H. V., Mattoon, Ill.

I WAS at fault in omitting that item in what I wrote about funerals. It hardly needs to be emphasized that any ostentatious form of mourning for the dead is inconsistent with Christian fortitude and trust in God. As the church has emerged from the shadow of pagan practices it has successively dropped the "trappings and the suits of woe" which were once regarded as obligatory. The Old Testament has many references to the mourning customs of antiquity, such as fasting, wearing mourning apparel like sackcloth, shaving the head, clipping the beard, cutting the flesh to draw blood as a more evident sign of grief than the shedding of tears, depositing blood-stained cloths, small bottles containing tears, or offerings of hair in the grave as tokens of affection, going barefoot and covering the lip as a gesture of silence. The most common expressions of grief were the rending of garments, and the throwing of dust or ashes on the head. To the present time orthodox Jews tear the lapel of the coat on the receipt of bad news. The prophet bids Israel, "Rend your heart and not your garments." The most elaborate form of mourning was the custom of hiring professional mourning women to accompany the body to the grave with chanting or shrieking to represent the sorrow of bereaved relatives. This practice of having "the mourners go about the streets" is still observed in some parts of the orient.

It does not need saying that all this type of ostentatious display of sorrow is out of harmony with the Christian religion. If the followers of Jesus take seriously his words, "Let not your hearts be troubled," they will wish to avoid the appearance of a sorrow which implies despair and hopelessness. There was a time, not so long ago, when women felt it to be an obligation to don black clothing on the death of members of the family, and to continue this practice until time permitted them gradually to return to customary habits. Happily this is now an obsolescent practice, and it ought to disappear wholly from Christian circles. I am always deeply impressed with the challenge which the wearing of customary garments by the bereaved at funerals offers to death and all the gloom and pageantry of sorrow which is too frequently associated with funerals. That there will be sorrow is not to be questioned. But the display of grief in public, either by mourning garments worn by women or by the donning of conspicuous armbands by men, savors of the paganism from which civilization has emerged in part, and which it wishes to forget. At no time or place can the Christian bear more eloquent testimony to his faith in the life immortal than in his bearing at the time of his deepest and most searching grief. It is the best proof that his sorrow is not without hope, and that in the midst of his own affliction he is still able to comfort others who are in trouble with the comfort wherewith he himself is comforted of God.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

College Pastors Plan Conference

University Church Workers to Discuss Christian Student Movement—Missions Group Advances

(Correspondence from Chicago)

CHICAGO, Dec. 21.—One of the important holiday meetings will be the national triennial conference of University Church Workers to be held at Chicago Theological Seminary, Dec. 29-31. Because of very significant developments that have been taking place in various Christian youth movements this triennial conference promises to be one of the most historic meetings that have been held since the initiation of the university pastorate. The president of the conference is Rev. Eugene Durham, Wesley Foundation pastor for students at Cornell University, Ithaca, N. Y. Among the speakers announced are President Albert W. Palmer, of Chicago Theological Seminary; Dr. Ernest Fremont Tittle, of First Methodist Episcopal Church, Evanston; H. D. Bollinger, chairman of the National Commission on University Work of the Council of Church Boards of Education; Rabbi Louis L. Mann of Chicago; and Dean Charles W. Gilkey, of the University of Chicago chapel. The key to the program is given in the title of Dr. Bollinger's address, "Steps to be Taken in the Development of a United Student Christian Movement."

* * *

Churches Take Lead in Christmas Celebration

Once more Christmas carols are being sung and, despite discord at home and war and rumors of war abroad, the churches are leading in the joyful affirmation of faith that through the increase of Christ's rule on earth there shall at last be "peace on earth among men of good will." Cantatas, oratorios, pageants and other Christmas celebrations were held in most of Chicago's churches yesterday and many such programs are announced for different evenings this week as well as on Christmas day. "The Significance of the Christmas Spirit" was the topic of Bishop Ernest Lynn Waldorf's address last night at the Sunday Evening Club, and a glorious program of Christmas music was provided by the club's famous choir. The annual Christmas pageant, given in the University of Chicago chapel just before the holidays by the chapel choir and assisting artists under the direction of Mack Evans, crowded that great building and turned away hundreds. Overflowing congregations were the rule in the churches of the city yesterday.

* * *

Ministers to Confer at Chicago Seminary

The Chicago Theological Seminary will be host to an important gathering when the annual ministers' week will be conducted by that institution, Jan. 25-29, 1937. Between two and three hundred ministers from all over the Middle West are expected to attend. No registration fee is charged for this week of intellectual stimulation and spiritual opportunity, and hotel accommodations can be secured at very low rates. Prof. H. Richard Niebuhr, of Yale University, will give the Alden-Tuthill lectures, which constitute the evening program for the week, speaking on "The Kingdom of God in America." These lectures were first given as part of the Harvard Tercentenary program. Each morning short courses covering different fields of religious interest will be conducted by members of the seminary faculty, one of which will be, "Preaching for a Preaching Mission," by President Palmer. Dr. Palmer will draw on his experience as a member of the National Preaching Mission team at Boston, Philadelphia and New York. At the social ethics seminars at 5 o'clock each afternoon the "Pros and Cons of Cooperatives" will be discussed, and Dr. Charles Clayton Morrison, editor of The Christian Century, will deal with the topic, "What If Europe Goes to War?" Rev. Theodore K. Vogler, the new pastor of Bryn Mawr Community Church, will preach the opening sermon.

* * *

To Keep Missions Abreast of Times

A Movement for World Christianity (the new name for the reorganized Modern Missions Movement which grew out of the Laymen's Inquiry) is registering definite progress. An all day meeting of the executive committee of the movement was held Dec. 9 in the LaSalle Hotel under the chairmanship of Dr. Douglas Horton. The movement is a fellowship of liberally minded Christians, drawn from all denominations, and held together by a common desire to keep the cause of missions abreast of the times. To this end it is committed to three specific objectives: (1) A continual investigation of missionary activity, carried on through the research department whose findings are published in the bulletin. Dr. Orville A. Petty, of Yale University, is director of this department. (2) The missionary education of the churches. As a major feature of this educational program the movement is launching in January a quarterly publication to be known as "World Christianity—A Digest," with Prof. Charles S. Braden of Northwestern University as chairman of the editorial committee. And (3) the discussion of major issues of mission work in a biennial institute, the second of which will be held in Rochester, N. Y., next May. Dr. Justin Wroe Nixon, pastor of Brick Presbyterian Church, Rochester, is chairman of the committee on the institute. Reports on all these phases of the movement's program were most encouraging.

* * *

Rosenwald Fund Reports Philanthropies

The annual report of the Julius Rosenwald Fund has just come to hand and tells an amazing story of service, particularly to Negro education and health work, during the two decades of its existence. Julius Rosenwald, the humanitarian, still lives.

CHARLES T. HOLMAN.

British Opinion Backs Baldwin

Stands With Parliament In Spite of Sympathy for King—Opinions Vary on Green Pastures

(Correspondence from England)

LONDON, Dec. 7.—It would be wasting time to describe the situation as it is today. By the time this letter arrives in America that situation will belong to history. Anyone who writes now must write of decisions which will have been taken by then and these decisions are the gravest which have befallen our statesmen in this generation. It is only possible to indicate some facts and some dangers. It is an evident fact that no one wishes the king to abdicate. This is not due simply to a reverence for the crown but to a feeling widely spread that King Edward VIII has shown a genuine concern for the poor and in ways not less popular because they have been unconventional has pressed for swifter action in relief of distress. It is also a fact that no reputable citizen is moved by any prejudice against the nationality of Mrs. Simpson; the problem would have been the same if she had been a British subject. It is also a fact that whatever the widely sold press which speaks the mind of Lord Rothemere may say, the weight of public opinion, expressed by responsible men, is with Mr. Baldwin. The other voices may be louder.

The danger is clear. Some of our political adventurers, for long impatient with the parliamentary government, are fishing in troubled waters. They are plainly anxious to make a "king party." That way, whatever happens, destruction lies. But I do not believe the king will lend his aid for a moment to such champions. They would divide the nation disastrously. I pray and hope that before these lines are printed this danger will appear as one surmounted.

There has been in Fleet Street, so my journalist friends tell me, more excitement than at any time since August 1914. The air is that of the sultry calm before the thunder. It is easily possible to argue against any of the three alternatives now before the king. No one can fail to pity him, a man doomed to make a decision which must shape the future history of this commonwealth and perhaps of other nations. "God save the king!" at such a time is no idle prayer.

* * *

Successful Meeting of Peace Pledge Union

I make no apology for returning to the Peace Pledge Union. Their meeting in the Albert Hall was a great success. They could have filled it—and it holds ten thousand—three times over. Lord Allen of Hurtwood has criticized the union for its tendency to become political. My friends who were present say that of the speakers at that meeting the most enthusiastic reception was given to "Dick" Sheppard, George Lansbury and Donald Soper, all of

whom presented the definitely ethical and Christian basis for pacifism. Of the other speakers, mention should be made of Mr. Aldous Huxley who dealt in his own lucid way with words. Men still use the language of the Scriptures. They speak with the Archbishop of York of the force of "the sword as the instrument of God for the protection of the people." But the Archbishop meant: "The use of force by the states—the dropping of high explosives by airplanes on defenseless towns—is the instrument of God for the protection of the people."

* * *

Opinions Vary on Green Pastures

The play has not been acted in England but the film can now be seen. It has excited much criticism. In one place in north Wales 1,500 residents have petitioned the home secretary to prevent the film's being shown. A well known paper has been inviting its readers to register their protest against it. I can only report the opinions of others; I have not yet been able to see it. A friend whose judgment I value writes to me: "I thought it very impressive but I do feel a little troubled about its going into the ordinary film program." It is done "simply and reverently," and should be approached for what it is, not as a presentation in modern images to modern men. My own fears would be similar to those which I have when I hear Negro spirituals of the old genuine kind sung as part of an entertainment and treated as quaint!

It is a real peril in the present time that the big things of religion as they were interpreted by more childlike folk are treated with kindly interest and even patronage. And we have not replaced them!

* * *

Fellowship of Reconciliation Has New Secretary

In the years of the war a young Congregational minister in a garrison town boldly preached pacifism. He is a man short of stature; sometimes after service he walked along the front with several Lancashire deacons by his side. They did not agree with his pacifism, not all of them at least, but they were determined to stand by him. In reality no harm came to him and some of the soldiers heard him gladly. This minister, Leslie Artingstall, has now been appointed secretary for the Fellowship of Reconciliation. Since 1918 he has been my colleague in the London Missionary Society; it fell to him to organize its home work, a task which he did with ability, cheerfulness and spirit. He is an enthusiast for missions which I think he would call a ministry of reconciliation but he has never hid, nor has he been expected to hide, his passionate desire to end wars by way of a complete pacifist action. He is a fine person and I look to hear of him as a powerful leader in the fellowship. Certainly, with courage and good temper, a hatred of all humbug and an unusual capacity for organization, Artingstall will be a reinforcement in his new office. Both he and the fellowship are to be congratulated.

* * *

Dictatorships—Cause Or Result?

"To advocate peaceful change as an alternative to war is not mere idealism, but the strictest realism in the present situation," said Mr. Charles Roden Buxton, addressing a lunch hour meeting of business men arranged by the London Missionary Society at the Memorial Hall, on Dec. 2.

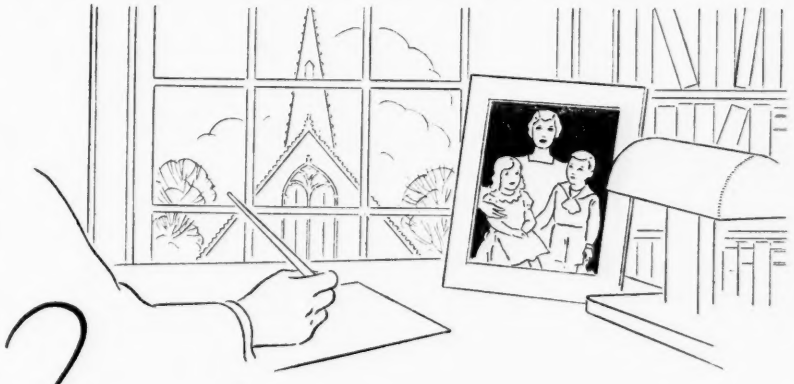
To say that dictatorships were the cause of all the trouble, he went on, was to put the cart before the horse. Dictatorships had arisen because the status quo of the world was unjust. Dictatorships did not flourish in satisfied nations. The remedy was to make the status quo more just by the removal of barriers to international trade, enabling the world to share the products of the world by an extension of the mandates system.

"The essential thing," he said, "is to make a difference in the international atmosphere. What is needed for the necessary psychological shock is that the powers which have it in their power to make these changes should declare their readiness to submit themselves to international judgment in the matter.

"The government made a small beginning a year ago when Sir Samuel Hoare at Geneva opened up the question of international investigation. It made an immense impression throughout the world as a startling new departure. If what was done then had been done with ten times the emphasis throughout the world, it would have provided the necessary psychological shock throughout the world."

The British Empire should declare itself prepared, said Mr. Buxton, not only to take direct steps, but to act in accordance with the international judgment which may be arrived at on the matter.

EDWARD SHILLITO.



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ACT AT ONCE

New York Moves To Relieve Poor

Appeals for "Neediest Cases" Make City "Poverty Conscious"—Governor and Mayor Attack Slums

(Correspondence from New York)

NEW YORK, Dec. 21.—Never, during my fifteen Christmases in and around this city, have I seen so many persons, agencies and institutions so aware of the stark poverty that prevails here and of its possibilities for even more tragic consequences than are in evidence now. There is, to begin with, the annual drive for the *New York Times'* "one hundred neediest cases." Matching this—or exceeding it, perhaps—in point of publicity, is the determination on the part of the governor and the mayor to tackle the slum problem. Next in importance comes the WPA conflict which, with slight variations, is being dramatized in all parts of the country and, finally, the seaman's strike with its 14,000 men, women and children suffering poverty that beggars description.

* * *

New York Times Prints Daily Page of Horrors

There is no surer sign of approaching Christmas, of course, than the appeal in the *New York Times*. This project, started under the benign sponsorship of the late Adolph Ochs, has never failed to stir the sympathies of its readers with human interest stories exceeding in pathos the best creations of the McFadden broadcasts. Social workers and institutions are combed for information with reference to particularly tragic cases. A music teacher who contracted an unfortunate marriage and who, "bent and broken" is struggling alone with her two boys; a devout church member, long used to poverty but who reads the Bible every day and retains his "firm belief in justice and salvation"; a little girl "whose troubles started long before she came into this world." These and other stories along with urgent appeals for help, constitute the daily fare of the readers of this newspaper.

* * *

But Radical Journal Raises Questions

The *Times* appeals for contributions with the promise that the cases will always be "followed through," and with the repeated suggestion that the return of prosperity will in itself constitute the speediest amelioration. A radical publication, *Labor Notes,* points out in response to this suggestion that the *Times* itself in an article on Nov. 18, quoted the following statement from an address which WPA Administrator Hopkins made before a conference of mayors: "There were about 1,800,000 unemployed even at the 1929 peak, but next year, with the same volume of production, carefully prepared estimates indicate that there will be some 6,500,000 to 7,500,000 unemployed." But whatever the shortcomings of the *Times'* interpretation, or the "longcomings" of its sentimental portrayal of human suffering, the fact remains that the metropolitan reading public is not permitted these days to forget its poor, even if comparatively little is being done in the way of either temporary relief or of permanent rehabilitation.

* * *

LaGuardia and Lehman Tackle Slum Problem

Matching the *Times* in making New York "poverty conscious" is the mayor's campaign, aided and abetted by the governor, to wipe out the slums. With two million people living in shacks and flats unfit for human habitation, New York has no greater problem. These shacks have been pictured before the city housing authority as unsanitary firetraps; and with the approach of 1939 and its glamorous world's fair, local officials are desperately seeking a way to avoid the stigma of inviting the world to a city which cannot decently shelter more than one-fourth of its population.

* * *

Federal Aid Expected For Slum Clearance

Governor Lehman is urging all local communities of New York state to organize local authorities under the new Municipal Housing Authorities Law. Suggesting that the situation in Buffalo, Schenectady, Syracuse, Yonkers and other cities is similar to that in New York City he envisions a ten-year plan and substantial aid from the federal government. The governor does not hesitate to call the slums sore spots, and "a menace to the health and general welfare" of all the citizens of the state.

* * *

Striking Seamen Seek Sympathy of Churches

New York City has 14,000 striking seamen; and whereas they are struggling to improve their incomes and their working conditions, their greatest battle now is with their own union leaders and with their poverty, made more desperate by seven weeks of warfare. During the past few weeks they have sought every possible means of laying their case before the public. Speaking before schools, churches—whenever they are invited—and other groups they tell of the "misery and degradation" which maritime workers must undergo "at the bottom" of even the most luxurious liners where "there is no daylight, sunlight or fresh air." They work from 70 to 80 hours per week. The shipowners, on the other hand, rest their case on the "better conditions" which American seamen "enjoy" as over against those working under other flags. How long the strikers will be able to hold out their leaders do not predict as they enter the 53rd day of the strike.

* * *

Friend of Henry Street Settlement Dies

When Dr. Henry Moskowitz died last week New York state and city lost a great citizen; and the famous Henry Street Settlement a great friend. Twenty years ago, while he was still in his thirties, Dr. Moskowitz won a prominent place in the fusion administration of Mayor John Purroy Mitchell. Under the administration of Gov. Alfred E. Smith his name—and that of his wife who died in 1933—became familiar to millions of people throughout the nation. Dr. Moskowitz came to New York from Rumania as a small boy. In his early manhood he came under the influence of the late Dr. Felix Adler, founder of the Ethical Culture Society. He soon became identified with the Henry Street Settlement.

EDWIN T. BUEHRER.

Doubt Wisdom Of Fascist Pact

Japanese Wonder If Friendship of Germany and Italy Worth the Cost—Military Budget Increased

(Correspondence from Japan)

TOKYO, Dec. 3.—Political events of vast significance for Japan and the world have occurred in such rapid and amazing sequence within the past month that a brief review cannot hope to do them justice. Hard upon the stalemate of Sino-Japanese negotiations for settling North China problems came the Mongol invasion of Suiyuan, which some say is of Japanese and others of communist instigation. Then just to prove that Japan has friends to balance the alleged conniving of the Soviets, the British and the Americans in China, the new Japan-Germany anticommunist pact was flashed upon the world, followed closely by assurance that Italy and Japan were prepared to recognize each the other's manifest destiny in Abyssinia and Manchuria respectively. Now Japan is having time to cogitate whether she is better or worse off for having joined the fascist bloc of disgruntled and bankrupt powers. Is what she has gained worth the cost?

It has become clear in even the most obscurantist quarters that Japan's new allies have been gained at the cost of American, British and French sympathy and at the expense of important economic interests which Japan has been seeking to safeguard by agreement with the Soviets. Russia in indignation now delays, if not indefinitely postponing, ratification of the already initialed fishery treaty which is of such vital importance to this country, threatens to cancel oil concessions recently granted, and seems to be breaking off negotiations over Manchurian boundaries. Meanwhile the rightist movement which the police had given assurance was in complete eclipse takes on new life to combat communism which had also supposedly been thoroughly suppressed—and the end is not yet.

* * *

National Christian Council Studies Relation to State

About all that needs to be said about the fourteenth annual meeting of the National Christian Council in Tokyo Nov. 10 and 11 is that it was convened and concluded in better spirit than have some more epochal annual sessions in the past. Everyone notices the finer atmosphere of unity among the various denominational delegations and essential agreement was recorded both in the nation-wide evangelistic undertakings and in the progress of the council's commission on church union. A revision of the social creed was effected, the amendment of chief interest to the writer being the elimination of all reference to international reconciliation as a Christian obligation, though there are respects in which the revised creed represents a keener conscience than its predecessor. The question most in the minds of the delegates seemed to be that of shrine worship and a Christian's attitude thereto. Though no actions were taken, it was clear that whether in church or school the Christian's greatest problem

today in Japan has to do with his relation to the religion of state.

* * *

Kagawa Reports Growing Interest in Cooperatives

The annual conference of the Kagawa Fellowship, held usually immediately following adjournment of the N.C.C. in order to enable as many out of town people as possible to attend, was also an outstanding November event of spiritual and social significance. Kagawa, just back from his world tour, was at his best in analyzing and diagnosing for the condition of society. He told us the Japanese people are returning emptyhanded from following the false gods of paganism, neo-Buddhism and the pseudo-Shinto faiths, and they are more ready than ever before in his memory to listen to the gospel of Christ. They are not satisfied, however, with the religion found in the established churches. One-fourth of the Presbyterian churches in Japan had no conversions or baptisms in 1935, and the same decline in accessions in all the leading denominations was noted at the N.C.C. meeting just concluded, but people are interested in the message of personal salvation and economic redemption which Kagawa calls "the cooperative way."

The church can no longer propagate itself by professional revivalists; Christianity must be lived as well as preached by *laymen* in effective contact with the elements comprising our daily existence. Kagawa had found many manifestations abroad of the growing cooperative movement and upon his return he was pleased to see some new and encouraging aspects of the situation in Japan. Though there are many adversaries, whether in communist Russia, fascist Italy or imperial Japan, the tide is moving toward economic justice for the larger whole of society, and that is the hand of God in history for those with eyes to see and ears to hear. A group of eighty foreign friends and cooperators enjoyed this twenty-fourth retreat with Dr. Kagawa at Raku-Raku-En, a beautiful suburban resort near Tokyo.

* * *

Army and Navy Get Help Of Increased Budget

The following are factors in the 1937-38 budget just approved by the Japanese cabinet: Total budget Y3,040 million, as compared with Y2,310 million last year; two billions to be raised by the usual revenues at advanced rates, income taxes being increased by 40 per cent, inheritance taxes by as much as 185 per cent in the higher brackets, increased postage charges, lowered interest rates on postal savings, higher tobacco prices, etc.; the shortage of one billion yen not covered by revenues to be raised by deficit bonds bringing the nation's indebtedness over the 10 billion mark, with an annual one billion deficit or more for the indefinite future; the army's and navy's share in appropriations being approximately 50 per cent of the total, both services having accepted somewhat less than previously estimated, though greatly increased amounts over the appropriations of last year. A five billion yen arms-improvement program is being planned for the years just ahead.

* * *

Owners Blamed for Mine Tragedy

Responsibility for the frightful mine catastrophe which wiped out an entire village and claimed a thousand or more lives in the town of Osaruzawa in north Japan has fallen heavily upon the Mitsubishi interests which failed to provide proper protection for human life. Anticapitalistic nationalists are making good use of the tragedy and already the Mitsubishi Mining Company has announced a gift of one million yen to indemnify those who have lost loved ones and homes.

* * *

Dance Halls Closed

Tokyo is having difficulty in enforcing public morality and some time ago took its spite out on the eight Western-style dance halls in the metropolis by closing them for a week or more. During suspension, however, the several hundred girls employed in these establishments as dancing partners threatened to become more of a problem than when dancing. The ban has now been lifted and everybody promises to observe the rules more closely, including the 11 P.M. closing hour which helps make Tokyo a "dead town" after midnight.

* * *

Japan Prepares For Olympics

All Japan is busy getting ready for the 1940 Olympics by studying English, improving the service for foreigners in hotels and stores, abolishing open sewers on main thoroughfares, and by a thousand other public improvements. Educational authorities are worried, however, over the problem of too great enthusiasm for sports among men students and for sportsmen among women, and rigid regulations are being considered to prevent a too extensive importation of Western ideas and habits with the thousands of visitors who will be coming to Japan in the near future.

* * *

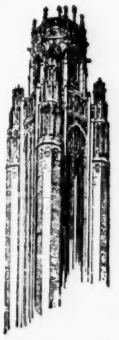
Link Manchurian and Korean Railroads

A movement is on foot to place the entire Korean state railway system under the control and management of the South Manchurian Railway, which in turn is now closely identified with the policies of the Kwantung army in Manchukuo.

* * *

American Shipping Strike Hurts Japan

The longer the shipping strike on the American Pacific coast is protracted the more it cuts into Japanese profits and incomes. With full cargoes of toys and other



MINISTERS' WEEK-Jan. 25-29

All ministers are invited to attend the Seminary for a week of short courses under our own faculty and the Alden-Tuthill lectures on "The Kingdom of God in America" by Professor H. Richard Niebuhr of Yale. Open forum each afternoon. Discussion of Cooperatives and Preaching Missions. Send for complete information to

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merchandise intended for the American Christmas trade but which they were unable to unload, Japanese ships are now returning to the homeland, and as these trinkets are largely made in home industries, the burden falls heavily on this class of artisans. Who says this is not an interdependent world?

T. T. BRUMBAUGH.

New Testament Professor Dies at Dubuque

Dr. Guido Bossard, chairman of the faculty and head of the department of New Testament literature and interpretation in the theological school of the University of Dubuque, died recently at the age of 76. Before coming to the university in 1920 Dr. Bossard had held a number of important pastorates. He was for 18 years pastor of the Overbrook Presbyterian Church in Philadelphia.

Holds Conferences On Missions

The Foreign Missions Conference of North America has arranged a series of interdenominational conferences on world missions, some of which have already been held. The plan is to assemble selected leaders in the churches and confront them with the problems, needs, opportunities and accomplishments of the foreign mission enterprise. Twenty board secretaries representing ten denominational mission boards, who have had recent experience in the field, are participating in these meetings. Among the centers where conferences are being arranged are Poughkeepsie and Elmira, N. Y., Wheeling, W. Va., Fort Wayne, Ind., and Grand Rapids, Mich.

Cooperating Protestant Groups Consider Merger

A plan for the merging of three interdenominational organizations working among the Protestant churches of Maryland is being considered by the Baltimore Federation of Churches, the Baltimore Council of Religious Education and the Maryland-Delaware Council of Religious Education. The organizations have been cooperating closely for many years. It is hoped that the merger may be accomplished in 1937.

Henry Sloane Coffin Honored at Dinner

A dinner in honor of Dr. Henry Sloane Coffin, now president of Union Theological Seminary, was given recently in New York by 20 of the 43 former students of Union Seminary who in succession served as Dr. Coffin's assistants when he was the pastor of the Madison Avenue Presbyterian Church. Among the 43 are Frank L. Janeway, Charles W. Gilkey, Chester Emerson, Anton T. Boisen, Kenneth D. Miller, Kenneth B. Welles, Harold R. Chidsey, Philip S. Bird, Hugh C. Burr, T. Guthrie Speers, J. Gordon Gilkey, A. C. McGiffert, Jr., Marcus Spencer, A. A. Rouner, Henry P. Van Dusen, Theodore C. Speers, Erdman Harris and Hugh Moran.

Cornell to Have New President

The trustees of Cornell University have announced the election to the presidency of that institution of Dr. Edmund Ezra Day. He will succeed Dr. Livingston Farrand, who retires at the end of the present college year. Educated at Dartmouth and Harvard, he has been a member of the faculty at Harvard and at the University of Michigan. Since 1928 Dr. Day has been director for the social sciences and general education of the General Education Board. He will be Cornell's fifth president.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Beggar Student

(Ufa) (English titles) Hilarious character comedy accurately laid during Saxony-Poland struggle of 1704. Hero, future king, incognito, and his pal have boisterous good time as prisoners at Polish court, till they win freedom and high-born brides. Elaborate.

For A: Rather interesting. For Y, C: Little interest.

Easy to Take

(John Howard, Marsha Hunt) (Para) Radio "Uncle Roddy" is left fortune by old, mid-Victorian listener, and also a family including heroine and an impossibly disagreeable little brother. Story then padded out with endless acting and singing by child performers.

For A: Mediocre. For Y: Perhaps. For C: Doubtful value.

Hideaway Girl

(Robert Cummings, Martha Raye) (Para) Starts as lively adventure stuff, with fleeing heroine meeting rich young hero. Then crooks, police, clubs, yachts, staterooms, pretended "man and wife" situation make roistering stuff of dubious value, till hero's fiancee proves to be famous crook!

For A: Mediocre. For Y: Better not. For C: No.

Love on the Run

(Gable, Tone, Crawford) (MGM) Hilarious, preposterous fun over two newspaper pals chasing runaway heroine from London to Paris. Breezy, wisecrack dialog but not sexy. Hero wins always by double-crossing pal. Some crudities of act and speech, but mostly non-stop amusement.

For A: Very good of kind. For Y: Amusing. For C: Doubtful.

Son of Mongolia

(Russian) (English titles) Unusual film about elemental, wandering hero. Eerie in song, music, language and sounds. Story naïve, direction rambling, narrative confused, but gripping portrait of lowly life in dreary land, with most primitive means and methods for existence.

For A: Unusual. For Y, C: Doubtful interest.

Week End Millionaire

(Buddy Rogers, Mary Brian) (Alliance) Grinning hero, mistaken for multi-millionnaire, and heroine masquerading as "countess," have a floundering love affair amid de luxe surroundings, with pseudo-crooks and a fashion show for complications. Acting pitifully poor.

For A: Hopeless. For Y: Stupid. For C: No.

We Who Are About to Die

(John Beal, Preston Foster, Ann Dvorak) (RKO) Harrowing portrayal of innocent man in "death row." Grim humor by tough convicts, gruesome gallows stuff, agonizing suspense, weak ending. Called anti-capital punishment. Rather belittles trial methods. Beal inadequate.

For A: Grim. For Y, C: By no means.

White Hunter

(Warner Baxter) (Fox) African thrills and December-June romance feebly combined. Travel film clippings for African effects, heroine inadequate for rôle, and vengeance motif peters out into schoolgirl love affair for grizzled hero. Superfluous rôles, absurd episodes.

For A: Mediocre. For Y: Poor. For C: No.

Best Recent Films for the Family:

Old Hutch
Gay Desperado
Polo Joe
Born to Dance
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BOOKS RECEIVED

Philosophical Fragments or a Fragment of Philosophy, by Soren Kierkegaard. Translated by David F. Swenson. Princeton University Press, $2.00.

Church and State in Contemporary America, by William Adams Brown. Scribners, $2.75.

Moffatt's Translation of the Bible. Harpers.

The Paradoxes of Jesus, by Ralph W. Sockman. Abingdon, $2.00.

The Best Poems of 1936, selected by Thomas Moult. Harcourt, $2.00.

It Happened in Palestine, by Leslie D. Weatherhead. Abingdon, $2.50.

Flames of Rebellion, by Hilton A. Phillips. Author, Box 63, Station K, Los Angeles, $2.

In War's Wake, 1914-1915, The Rockefeller Foundation and the American Red Cross join in Civilian Relief, by Ernest P. Bicknell. American Red Cross, Washington, D. C.

The Road to New York, by Ward Adair. Association Press, $2.

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The 20th Century Quarterly

For Adult, Young People's Older Intermediate Classes

THOMAS CURTIS CLARK
Editor

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